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BIBLE MONITOR

Vol. XVII

January 1, 1939

No. 1

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

NEW YEAR MEDITATIONS

"My days are swifter than a weaver's shuttle, and are spent without hope. O remember that my life is wind: mine eyes shall no more see good." (Job 7:6-7.) This statement came from the lips of a man "whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." (Job. 1.) It is evident from his expressions that he was doing some serious thinking. He was meditating upon life and the experiences that it was bringing to him. All of us who are Bible readers are aware of the conditions that caused Job to make these disconsolate remarks. He was being sorely tried by Satan. The enemy of his soul was doing all in his power to bring about the downfall of this righteous man and cause him to turn against his Maker. His children and great earthly possessions had been taken from him, great affliction of the body was upon him, the companion of his bosom turned against him and tried to get him to "curse God, and die," and his near friends were chiding him grievously. Because of this he could not refrain from crying out in the anguish of his spirit, and the bitterness of his soul. In spite of this we are told, "In all this Job sinned not, nor charged God foolishly." (Job 1:22.)

There are none of us that have ever passed through what Job did yet we do all have our sorrows and tribulations. Especially is this true of those who fear God, eschew evil and try to live upright lives. The same

Satan that tempted Job so sorely is doing all in his power to bring about the downfall of God-fearing people in the day in which we live. No doubt most of those who read these lines have passed through some very trying times in the past year. In these hours of grief and great distress we are made to think seriously and meditate upon life and what we are experiencing. No doubt most of us have had hours when we could not refrain from crying out in anguish because of the hopelessness which enveloped us at the time, yet through the mercies of God, His sustaining grace, His keeping power, we were able through the avenue of prayer to come through victorious and maintain our integrity in the sight of God and man. If this has been our experience we cannot but close this dying year with rejoicing. These tribulations, these hours of grief, these agonizing experiences that all but crush us are but the refiner's fire to purge out the dross and make us better qualified for our Master's service. Praise God who is able to save us to the uttermost

who come unto Him through Jesus Christ our Lord!

In line with the meditations of Job it is indeed startling how swiftly our days are passing by. So soon, the year of our Lord nineteen hundred thirty-eight has passed beyond our realm and it's records are sealed unto the day of judgment. These hours, these days, these years are precious and will some day reveal before a just God what we have been. This judgment day which is so swiftly approaching is one of the inevitable realities that we must make provision for if we would have a clear conscience and be able to face the future with hope and joyful expectation. Life is indeed too uncertain and the dangers of an eternity of torment and woe too real to delay making peace with our God.

Delay not, delay not, O sinner, draw near,

The waters of life are now flowing for thee;

No price is demanded, the Savior is here;

Redemption is purchased, salvation is free.

Delay not, delay not, O sinner, to come,

For mercy still lingers and calls thee today;

Her voice is not heard in the vale
of the tomb;
Her message unheeded will soon
pass away.

Delay not, delay not, the Spirit of
Grace,
Long grieved and resisted, may
take his sad flight,
And leave thee in darkness to
finish thy race,
To sink in the gloom of eternity's
night.

Delay not, delay not, the hour is
at hand,
The earth shall dissolve and the
heavens shall fade;
The dead small and great, in the
judgment shall stand,
What power then, O sinner, will
lend thee its aid?

The old year is gone and we cannot change the past; but there is a New Year before us and if the Lord grants us life we can, with His help, profit by the experiences of the past. With every opportunity there comes responsibility, let us be men of God and bear what ever the load may be, "Must Jesus bear the cross alone?" With every temptation there is provided a way of escape, let us seek it and overcome the tempter. For every sacrifice that we make there is a reward in this life and if we are faithful in the service of our Lord an eternity of unspeakable bliss

is awaiting us. Only in Christ our Lord can it be a Happy New Year.

NOTICE

With this issue the Monitor begins the year nineteen hundred thirty-nine. What it accomplishes during the year depends much upon the effort that it's supporters put forth. Naturally we would like to see it have a successful year. Let us remember our motto, our watchword and our aim, make them real in our lives and prove to the world that the "Faith once for all delivered to the saints" is still in existence and laboring for the salvation of lost souls. Let us prove to this faithless and skeptical generation that there is a reality to the religion of Jesus Christ, that his atoning blood does blot out sin and that the regenerating influence of the Holy Spirit does make believers New Creatures. We are counting on each member of the Dunkard Brethren Church to help us in this effort throughout the year.

On January first, the sub-

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L. B. Flohr, Vienna, Va., Assistant Editor.

A. G. Fahnestock, Lititz, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

scriptions of a large number of our readers expire. As usual, we desire to reprint the mailing slips for the coming six months. We are hoping that all will renew promptly so that our mailing list will be up to date. Please send in your renewal at once if your time is out. In looking over the list we notice quite a few of our subscribers are in arrears. We hope that you will be able to send in your renewal at once and start the year

off right.

In the past year several of our contributors of manuscript for the Monitor have been called to the other shore. May the Lord inspire others to take up the armor where these have been called out of our ranks.

We wish you all a happy and prosperous New Year.
—Editor.

RETURN OF THE JEWS TO PALESTINE

B. E. Kesler

Part I

The reason for treating this subject is, that, so far as the writer knows, no one has ever treated it specifically, either from the pulpit or through the press, and because it is a live subject and is engaging the attention of the ministry and Bible students generally, as never before.

The subject will be treated under four heads, viz: The prophecies foretelling the return; The conditions that will prevail. The assignment of territory; and its relation to the second

coming of Christ.

The dates are those commonly accepted and used in our Bibles and may not be absolutely correct.

The prophecies taken literally, are very specific and easily understood. The first of these prophecies perhaps, is given by Hosea, 785 B. C. "The number of the children of Israel shall be as the sands of the sea. . . . Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land." (Hosea 1: 10-11.) "For the children of Israel shall abide many days without a king, and without a prince and without a sacrifice. . . . Afterward shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days." (Ch. 3:4-5.)

The next prophecy was given by Isaiah, 760 B. C. "I will restore thy judges as at the first, and thy counsellors as at the beginning. Afterward thou shalt be called the city of righteousness, the faithful city. Zion shall be redeemed with

judgment, and her counsellors with righteousness." (Isaiah 1:26-27. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountain and shall be exalted above the hills, and all nations shall flow unto it, and many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Ch. 2:2-4.)

Next comes Micah 750 B. C.. "I will surely assemble, O Jacob, all of thee, I will surely gather the remnant of Israel. I will put them together as the sheep of Bozrah." (Ch. 2:12.) Then 40 years later, 710 B. C. he quotes Isaiah 2:2-4, just quoted above, and adds, "But they shall sit every man under his vine, and under his fig tree, and none shall make them afraid." "In that day saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have

afflicted." "And the Lord shall reign over them in Mount Zion from henceforth even forever." (Ch. 4:1-7.)

Isaiah comes again 713 B. C. "And it shall come to pass in the last days that the Lord shall set His hand again the second time to recover the remnant of His people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea. And he shall assemble the outcasts of Israel, and gather together the dispersed, of Judah, from the four corners of the earth." (Ch. 11:11-12. See also Ch. 27:12-13. 712 B. C.)

The next in line is Jeremiah 629 B. C. "Turn O backsliding children, saith the Lord, for I am married unto you, and I will take you, one of a city, and two of a family, and I will bring you to Zion." "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it." "In those days the house of Judah shall walk with the house of Israel, and they shall come out of the land of the north

to the land that I have given for an inheritance unto your fathers." (Jer. 2:14-18.)

Again 23 years later, 606 B. C. "Thou shalt yet plant vines upon the mountain of Samaria, the planter shall plant and they shall eat them as common things." "I will bring them from the north country, and gather them from the coasts of the earth." (Ch. 31:6-8.)

Further, seven years later, 599 B. C., "I will gather the remnant of my flock out of all countries whither I had driven them, and will bring them to their folds, and they shall be fruitful and increase. . . . The Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land." (Ch. 23:3-8.)

The next in line is Ezekiel 593 B. C. "As I live, saith the Lord God, I will bring you (Israel) out from the people, and gather you out of the countries wherein ye are scattered. . . . For in mine holy mountain of the height of Israel, saith the Lord God, there shall all the

house of Israel, all of them in the land, serve me; there will I accept them, and there will I require your offerings, and the first fruits of your oblations with all your holy things. . . . And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up my hand to give it to your fathers." (Ezek. 20: 33-42.)

Again 589 B. C. "Thus saith the Lord God; when I shall have gathered the house of Israel from the people among whom they are scattered, and be sanctified in them in the sight of the heathen, then shall they dwell in the land that I have given to my servant Jacob. They shall build houses and plant vineyards; yea, they shall dwell with confidence when I shall have executed judgments upon all them that despise them round about." (Ch. 28:24-26).

Still: "But ye, O mountain of Israel, ye shall shoot forth your branches and yield your fruit to my people Israel. And I will multiply men upon you all the house of Israel, even all of it. For I will take you from among the heathen, and gather you

out of all countries, and will bring you into your own land, and ye shall dwell in the land that I gave to your fathers, and ye shall be my people and I will be your God. And the desolate land shall be tilled wherein it lay desolate in the sight of all that passed by, and they shall say, this land that was desolate is become like the garden of Eden, and the waste and desolate and ruined cities are become fenced and inhabited." (Ch. 36:8, 10, 24, 35. 587 B. C.)

Next comes Zechariah, 519 B. C. "Thus saith the Lord; I am returned to Jerusalem with mercies. My house shall be built in it, and a line shall be stretched forth upon Jerusalem. Cry, yet, saying, my cities through prosperity, shall yet be spread abroad, and the Lord shall yet comfort Zion, and shall yet choose Jerusalem." (Ch. 1:16-17.) "Sing and rejoice, O daughter of Zion, saith the Lord, for, lo, I come, and the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." (Ch. 2:10-12.)

Then 518 B. C., one year later he follows with: "I am

returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called the city of truth and the holy mountain. There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in hand for very age, and the streets of the city shall be full of boys and girls playing the streets thereof. And it shall come to pass that as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I save you and ye shall be a blessing. Yea, many people and nations shall come to seek the Lord of hosts in Jerusalem and to pray before the Lord. In those days it shall come to pass, that ten men shall take hold out of all languages of all the nations, even shall take hold of the skirt of him that is a Jew, saying we will go with you for we have heard that God is with you." (Ch. 8:3-5, 13, 22, 23.)

Lastly: Perhaps the last prophecy on this subject is found in Zechariah 12, 487 B. C. "And it shall come to pass in that day, that I will seek to destroy all nations that come against Jerusalem, and I will pour upon

the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and the spirit of supplications, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one is in bitterness for his first born." (Ch. 12:9-10.) This mourning seems to be because "they shall look upon me whom they have pierced." They will then realize that he is the Christ, the Messiah whom they crucified. Following this war will be made against Jerusalem but their enemies will meet with severe judgments from the Lord, and after this, Jerusalem will dwell in peace and contentment, and prosperity will be manifested among her people. Such is the future of God's chosen people when he gathers them from among the nations whither they have been scattered. It may be well for the reader to re-read these prophecies and be better prepared to understand number two which is to follow this. "Open thou my eyes that I may behold wonderful things out of thy law."

Goshen, Ind.

**OUR PREACHING TOUR
IN THE WEST, ALSO
IN THE EAST**

—
J. P. Robbins
—

Write what thou hast seen, heard and experienced and send it unto the churches.

I left home Friday morning, September 9th, for Dallas Center, Iowa, for a two weeks' meeting. I was met at the depot at Des Moines, Ia., that same night by two of the brethren from Dallas Center, who conveyed me to their home by auto. The meetings began there on Saturday evening, October 10th and continued for two weeks, and closed on Sunday evening, September 25th, with two accessions to the church, one reclaimed and by request was rebaptized. We had a wonderful meeting because of the power and presence of the holy spirit in our midst. We believe that God's presence was felt very much in the hearts of many who were in attendance at these meetings. We believe the church was built up in the most holy faith at Dallas Center. This meeting closed with a

love feast.

We left Dallas Center for Quinter, Kans., on Monday evening, September 26th, arriving there Tuesday morning, September 27th. Was met at the depot by Bro. Riley Kesler and conveyed to his home and began a two weeks' meeting at Quinter with good interest. Here we had another wonderful meeting. We sure had some wonderful singing of the good old gospel hymns, and again we felt the presence and power of the Holy Spirit in our very souls, it seemed some times that we were having some mountain top experiences and that our very souls were wafted, as it were, into the very presence of God.

Here, again, at these meetings the people seemed to catch the spirit of the Christ and enjoy themselves in a wonderful way in this meeting.

We visited in many of the homes and had a nice and enjoyable time together. We were loath to leave them but duty called us elsewhere, so this meeting closed on Sunday night, October 9th. October 8th we had a love feast and on Monday following, they had

their District meeting. There were no accessions at the Quinter church, but we feel much good has been done in the church. May God bless the church at Quinter.

We left the Quinter church on October 10th to go on to McClave, Colo., to begin a two weeks' meeting in the Cloverleaf church, about four miles west of McClave, on the night of October 11th. There we had another wonderful experience of the power and the presence of the Holy Spirit. These meetings were well attended and all seemed to enjoy themselves in a wonderful way. We sang, we prayed and we preached, we believe to the honor and glory of our Lord and Savior Jesus Christ. During these meetings one precious soul was made to feel the need of a closer walk and a sweeter fellowship with her Lord and Christ, and come and was identified with the Dunkard Brethren church.

Oh, how our hearts are made to rejoice when we see people who are willing to come out from among worldliness, and come into a closer relationship with Christ and his church, and

are made willing to walk in the narrow way that leads to heaven's portals.

We did some visiting among the folks and enjoyed ourselves very much with the church at McClave. This church also had a love feast on Saturday evening, and Sunday morning we closed another glorious meeting, and may God bless this church also, and the good seed that we tried to sow, may He water it with the dew of heaven, and in the near future may it bring forth a very bountiful harvest.

We left this church on Sunday afternoon for Quinter, Kans., and preached for them in the evening, having another good meeting.

We left Quinter, Kansas, Monday morning, October 24th for our home at Potsdam, Ohio, arriving home about noon on Tuesday. I had about a week or more rest, during which time the Englewood church had a glorious love feast on October 29th.

The following week we again left our home for another two weeks' meeting, however, this time we were called to the eastern part of the United States, in

Mechanicsburg, Pa., at which church we sure did have another spiritual meeting. Surely again did we feel the wonderful power and presence of the Holy Spirit, however there were no accessions to the church, yet we do not feel that our labors there were, or will be in vain, for we feel that we did our best to sow the good seed of the gospel and that some time in the future it will also at this church bring forth a bountiful harvest of precious souls. May God Richly bless all of the churches in which we have had the pleasure of laboring with in His most holy name.

Potsdam, Ohio.

PROPHECY OF THE SAVIOR

Josie Kintner

Editor's Note:—These Christmas selections were received too late for the last issue.

(Isa. 53:1) Who hath believed our report? And to whom is the arm of the Lord revealed? This prophecy has reference to the Savior of the world.

(Gen. 49:10) The sceptre shall not depart from Judah nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be.

(Isa. 61:11) For as the earth bringeth forth her bud and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations.

Although there are many, many people who do not praise and honor God as they should; just think of how many there are that do and then think what a great blessing they will receive for doing so.

The prophecy Isa 53 gives us a very clear picture of the life of Jesus and Luke 2:1-8 tells us of his birth. When the Savior was born there was great rejoicing. There was an angel from heaven came to the shepherds and told them: "Behold I bring you tidings of great joy which shall be to all people. For unto you is born this day in city of David a Savior which is Christ the Lord. And suddenly there was with the angel a multi-

tude of the heavenly host praising God and saying glory to God in the highest, and on earth peace, good will toward men."

Those shepherds were guided to the place where Jesus was born and when they had seen him they made known abroad the saying which was told them concerning this child.

In Genesis 10:30 it was also revealed to the wise men of the east. Here we find they were the descendants of Shem, the son of Noah. They were guided to the Savior by a star that came and stood over where the young child was. This star was a guide to the wise men the same as the Holy Spirit is a guide to the Christians of today. When they went to inquire of the king it went before them; the Holy Spirit will not leave us when we go astray but is ever ready to again take the lead and guide us on to Jesus if we are willing to be lead by it. Those wise men brought valuable presents with them, but the most valuable thing we can give is a life of service for him for which we will be richly rewarded.

"The Lord will cause

praise to spring forth from all nations." In Matt. 21 we learn about His triumphant entry into Jerusalem; how the people praised him, they even laid their garments down and strewed branches in the way for Him to ride over. And the multitude that went before and followed shouted, Hosannah to the son of David, blessed is he that cometh in the name of the Lord, hosannah in the highest. Let us praise Him for all the rich blessings that are daily bestowed upon us.

Kokomo, Ind.

BETHLEHEM

No doubt they thought in Bethlehem

The world would never hear of them,

That had an inn where sometimes stayed

The wandering caravans of trade;
And near it was a stable kept,
Wherein at night, cattle slept,
But lost to splendor and renown,
Their's was a little way-side town.

One night a man and woman worn,
Asked to be sheltered till the morn,
The keeper of the inn replied:

"My every room is occupied."

"There is no space that I can spare,"

The man said: "We must rest somewhere."

"What of the stable yonder, sir?
There I can make a bed for her."

"Yes," said the keeper, "go ahead!
Toss down some straw and make a
bed."

No doubt he was surprised at morn,
To hear a baby had been born,
And shepherds wandering from
afar,

Guided to Bethlehem by a star,
Had come that little child to see
As if important He could be.

The caravans of trade moved on,
The great officials soon were gone,
Nor did it once occur to them
That fame had come to Bethlehem.
The poor innkeeper never knew
He should be long remembered too,
Because on that first Christmas
morn

'Twas in his stable Chrsit was born.
Sel., Winona M. Lewis,
R. 3, Waynesboro, Pa.

THE GOLDEN MORNING

The shadows of life are begining to
lengthen,
The glory eternal is almost in
view;

The sheep on the hillside are quiet-
ly grazing,
Awaiting their Lord who is now
almost due.

The shepherds are casting their
longing eyes eastward,
Have noted their signs of the
soon coming day,
That heralds the dawning of that
golden morning,
Which tells us his coming is not
far away.

The church of the "first born" are
patiently waiting
The coming of Jesus and all it
implies,

For His word assures them on that
golden morning

That He will then wipe every tear
from their eyes.

There'll be no more death, neither
sorrowing, nor crying,

For all "former things" shall have
then passed away;

And when that morn cometh, the
bride will be ready,

To welcome her bridegroom on
that glorious day.

Lord, have we our lamps trimmed
and brilliantly burning?

Do we now in faith rest secure on
Thy word?

Are we truly longing for that golden
morning,

That brings the sweet presence of
Jesus, our Lord?

If so, keep us faithful, unmovable,
steadfast;

For soon our dear Lord shall in
glory appear,

The signs we have passed, all un-
erringly tell us,

That bright golden morning is
now almost here.

Sel., Mrs. Emma C. Wilhide,
Waynesboro, Pa.

THE SAVIOR'S BIRTH

By wise men it was prophesied
A long, long time ago,
Among men should arise a King
And dwell with them below.

And when this King should come to
Earth,

Far up in the starry skies
Above the place the Babe would be,
A bright star would arise.

Out on the plains of old Judea
As shepherds were gathered nigh,

Strains of heavenly music broke
Above them in the sky.

A white-winged host was hovering
near,

While the music rolled along;
'Twas the angels singing anthems
sweet
That filled the air with songs of
Christ.

'Twas "Glory to God" that chanted
loud,
It echoed o'er the plains;
Till all the people were amazed
To hear the glad refrain

The shepherds went to where the
star
Shone on the angel's choice,
And worshipping the heavenly
child,
They gladly did rejoice.

'Tis nineteen hundred years and
more,
Since those sweet oracles were
sung;

We wait for Him like those of yore,
Alas, He seems so slow to come.

So shall we learn to understand
The simple faith of shepherds
then;

And clasping kindly hand in hand
Sing "Peace on earth, good will
to men."

Selected by Mae Tharp.

NEWS ITEMS

WANTED

Sister Minnie Warner, Nappanee,
Ind., R. R., desires to get in touch
with a middle aged man who is a

member of the Dunkard Brethren
church and who is capable of farm-
ing.

Any one interested please write
to her at once.

LOWER YORK COUNTY, PA.

October 24th, at 7 p. m., we, the
Lower York county congregation,
met in quarterly council to trans-
act the business concerning the
church at this time, which was dis-
posed of in a very pleasant man-
ner. The meeting was opened by
the writer reading Rom. 8:1-10, who
led in prayer, after which our Elder
J. L. Myers took charge of the meet-
ing.

We had the minutes of our
previous council meeting read and
then the church and Sunday school
treasurers' report read. We were
made sorry to lose a member of the
church, one that would rather go
in the ways of the world than walk
in the ways of righteousness; and
one letter was granted. We also
selected an evangelist to assist us
in a series of meetings next fall.
We also completed all arrange-
ments for our love feast which will
be held the first Sunday in Novem-
ber, namely the 6th. Bro.
Clarence Stump was called on to
lead in the closing prayer.

We again enjoyed a fine meeting
throughout the day of our love feast
which began with the Sunday
school at nine o'clock in the morn-
ing, followed by preaching. Elder
A. G. Fahnestock opened the servcie
by reading Luke 8:1-18, and led in
prayer. Bro. Bernie Shriner
preached the first sermon, his text
was "Deliverance," Gal. 1:1-4. Bro.

Fahnestock followed along the same line of thought after which our Elder, J. L. Myers made it known that a young brother made application to be reclaimed into the church, and after he had been received into full fellowship again the meeting was called to a close, Bro. B. F. Lebo led in the closing prayer.

Dinner was served, after which we again met for services for the afternoon. Bro. Shriner opened the meeting. Bro. Lebo preached the first sermon, and Bro. Demuth, of Waynesboro, followed.

We sure were glad for all visitors coming in with us, our neighbors and friends, brethren and sisters from other congregations.

Elders and ministers present during the day were as follows: Elders J. A. Racer, Luray, Va., J. P. Robbins, Potsdam, Ohio; A. G. Fashestock, Lititz, Pa., W. H. Demuth, Waynesboro, Pa.; T. C. Ecker and Bro. Bernie Shriner, of Walnut Grove congregation, Taneytown, Md., Bro. B. F. Lebo and Ray S. Shank, Mechanicsburg, Pa.

Elder Fahnestock read I Cor. 11. Elder Ecker and Elder Robbins preached the examination sermon. Elder T. C. Ecker officiated.

Charles H. Ness, Cor.,
R. 1, Dallastown, Pa.

ENGLEWOOD, OHIO

On December 17th we held our regular quarterly council at this place. Most of our members were present and all unfinished business of the old year was taken care of. Church and Sunday school officers for the year 1939 were elected. Attendance and interest at our

services is good even though we have had quite a little sickness among our members. We are enjoying our Bible study and Christian fellowship and pressing onward in the service of our Lord. We are looking forward to a year of successful Christian service if the Lord so wills.

Sunday school lesson leaflets will be printed just as soon as we can get it done. Send in order for the number you want and enclose postage. They are free.

—Editor.

PLEVNA, IND.

The Plevna Dunkard Brethren met in regular quarterly council on December 10th, beginning at 9:30 a. m. The meeting was opened by singing, scripture reading and prayer by Bro. Koonen. Elder Peter Lorenz had charge of the business meeting.

There were several items of business taken care of in a very pleasant manner.

All the officers for the coming year were elected at this time.

One sister was received into the church by letter and one brother was reinstated.

We ask an interest in all your prayers that the church may grow and prosper.

Iona Lantz.

WAYNESBORO, PA.

We, the Waynesboro congregation, was glad to have with us Sunday, October 16th, Bro. Joshua Rice of

the Mt. Dale congregation.

Bro. Rice read the 16th chapter of St. Matthew's gospel. His subject was, What Think Ye of Christ?"

In this chapter, we have the confession of Peter, that Christ was the son of the living God.

Since our last report we have had one added to our number at this place.

Sister Mae Tharp, Cor.,
R. 2, Waynesboro, Pa.

KANSAS CITY, MO.

We, the Dunkard Brethren of Kansas City, have enjoyed a splendid two weeks meeting held by Bro. Wm. Root of Great Bend, Kans. These meetings closed Sunday, October 30th with two young sisters added to our number by baptism.

We held our love feast on Saturday evening, October 29th, with 25 surrounding the Lord's table with Elder O. T. Jamison officiating.

Sunday we had an all day meeting with dinner at the church. We are indeed thankful for these fine meetings, also glad for the visiting brethren and sisters, and would be glad for any visitors who can come and worship with us at any time, as we are not many in number.

Our regular preaching appointments are Sunday school every Sunday morning at 10:00 o'clock. Preaching at 11:00, Sunday evening at 7:30 and Wednesday evening at 7:30.

We are indeed thankful to B. O. Root for his efforts put forth here, and we believe the Lord will richly reward him.

We ask an interest in the prayers of all of God's children.

Sister Hazel Weaver.

MIDWAY CHURCH

The members of the Midway Dunkard Brethren church met in regular quarterly council December 3. Our Elder, Bro. D. P. Klepinger, opened the meeting by reading James 1, and by prayer. After which the officers were elected for the coming year, which resulted as follows: Bro. Klepinger, elder; Sister May Stoner, clerk; Bro. Chas. Butler, treasurer, Bro. Ralph Frantz, Monitor agent and correspondent; Sister May Stoner, chorister. Sunday school officers: Bro. Ralph Frantz, superintendent; Bro. Paul Myers, assistant; Sister Flossie Wolf, chorister; Bro. L. D. Wolf, secretary. All business was disposed of in a Christian manner.

November 17th, Bro. A. B. Rice came to be with us for two weeks' series of meetings, during which time one brother came to the church.

On Thanksgiving Day we held our Harvest and Thanksgiving meeting, which we feel was greatly enjoyed by all present. Pray for our little band at this place that we may remain faithful and do the Father's will.

Ralph K. Frantz, Cor.
Peru, Ind.

OBITUARY

Martha Anna Glick was born in Augusta county, Va., October 17, 1868. She was one of a family of nine children in the home of

Martin and Catherine Glick, and grew to womanhood in her native state, and early in life she gave her heart to Christ and united with the German Baptist Brethren church, later known as The Church of The Brethren.

In 1906 she came west to visit two of her brothers and in Idaho met Elder E. W. Pratt and on April 18, 1906 they were married in the home of her brother, Joseph, in Nampa, Idaho. To that union were born two sons, Joseph G. and Ward E.

On December 29, 1928 she with her husband united with the Dunkard Brethren church at Newberg, Oregon, in order to more fully follow the teachings of our Savior and live faithful to that faith till the end. She departed this life November 23, 1938, aged 70 years, one month and six days. Her two sons and their families were at her bedside when the call came. She leaves to mourn her departure a loving husband, two sons, two brothers, L. E. Glick of Wenatchee, Wash., John S. Glick of Trevilians, and three sisters, Miss Molly Glick, of Trevilians, Va., Mrs. Maggie E. Driver of Staunton, Va., and Mrs. Sophira C. Mollohan of Brentwood, Md.; two granddaughters and a host of relatives and friends.

Her life exemplified the scripture, "It is more blessed to give than to receive," and only eternity can reveal all she has done in self-sacrificing service.

Funeral services were conducted by Elder D. B. Steele, assisted by Bro. D. E. Steele, in the Chapel of ones & ones Funeral Home, Text Rev. 14:13. Her body was laid to rest in the Wenatchee cemetery.

Eugene W. Pratt.

LATTER DAY HERESIES

Rev. W. B. McCafferty

Christian Science: A philosophy of denial.

Christian Science denies:

1. The personality of God.

"God is not a person, God is a principle."

"God is an impersonal being."

"God is infinite mind—mind is God."

Note: A principle can not speak; God speaks, the Spirit speaks.

2. Jesus' actual existence.

"The virgin mother conceived this idea of God. Jesus was the offspring of Mary's self-conscious communion with God."

"Christ is the impersonal Savior."

"Jesus Christ is not God."

"Jesus, as material manhood, was not Christ."

See Paul's statement: "Jesus, whom I preach to you, is Christ." (Acts 17:3.) Also read II Tim. 3:16.

3. Sin.

"Man is incapable of sin."

"Sin, sickness, and death are not ideas, but illusions."

"Man can not sin." (See I John 1:8.)

"So long as we believe

that a soul can sin, we can never understand the science of being."

4. The blood of the Redeemer.

"The blood of Jesus Christ was of no more avail, when it was shed upon the cursed tree, than when it was flowing through His veins."

See I John 1:7; Matt. 26:28; Heb. 9:12.

5. Judgment of sinners.

"No final judgment awaits mortals."

"Hell fire and judgments are the ravings and imaginations of mortal error."

So say the spiritist; the modernist; the Russellite and the Seventh-Day Adventist. So say the infidels, evolutionists, and pseudo-scientists.

II. Russelism: A conglomerate of contradictions.

1. Contradicts the doctrine of the trinity.

"The doctrine of the trinity of the Godhead well suited to the dark ages which it helped to produce."

So says Christian Science: "The theory of three persons in one God suggests heathen gods." So say modernism, that denies the deity of the second person of the Godhead, and reduces the Holy Spirit to an influence.

2. Contradicts the doctrine of the atonement for every man.

Each does not now die for his own sin, but only for Adam's sin.

"It (the ransom) merely releases the accepting sinner from the first condemnation and places him again on trial for life."

"The ransom given by Jesus Christ does not guarantee 'everlasting life,' or blessing to any man, but it does guarantee to every man a second trial for everlasting life."

"The second trial will decide whether we may or may not have everlasting life." (See John 5:24.)

3. Contradicts the doctrine of the resurrection of Christ.

"The man Christ Jesus never rose from the dead."

"It was not only necessary that the man Jesus should die, but just as necessary that He should never live again; should remain dead to all eternity."

"The man Jesus suffered . . . everlasting destruction."

This is the result of the doctrine of annihilation. Can you trust a doctrine that destroys Jesus Christ?

If you depend on the Bible and a living Christ for salvation, you had better burn your Russell and Rutherford books. (Modernism also denies this greatest of fundamentals.)

"During the millennium, spirits will be resurrected and given another chance."

But what saith the Scriptures? See Heb. 9:27.

4. Contradicts the doctrine of a full salvation in the present.

"The millennium is to bring the restoration of all mankind and everything earthly from Adam and from creation down,' by what is termed "another chance."

5. Contradicts the doctrine of eternal punishment.

"If they (those who get another chance in the millennium) do not accept the invitation, they will be annihilated."

"It is absurd to suppose that God would perpetuate existence forever in torment."

Russell here uses the word "forever" to mean "eternal," but will not allow that this word carries any such meaning when used in the scriptures. His own mouth has condemned him.

TIMELY WARNINGS

Vernie Diehl

"Ye shall know them by their fruits." (Matt. 7: 13-27.) It is not enough not to bear fruit, but God expects good fruit. No matter how clever we imitate the real, no matter how nearly like true Christians we manage to appear, we are destined to destruction unless we are really born of God, and bring forth good fruit.

We are living in times of apostasy and hypocrisy, so let's heed the warning, "beware of false prophets," and of imitation. A genuine Christian and close follower of God can see and detect these things, not so with a luke warm Christian—he is easily misled.

In the verses above the Lord speaks about the strait gate, the narrow way, the wide gate, the broad way with their destinies. Few there be that find the narrow way. This implies the majority are traveling on the broad way, which leads to destruction. Too many folks in this fast age do not stop to pray and

meditate, but are just carried away with some great speaker, or they let the pastor tell them how to live, they let self-righteousness, morality and religiousness get between them and the Savior. A person can be very religious and yet not be on the narrow way. Too many folks think if they attend the wiener roasts, church parties, suppers, banquets, Sunday school, and support the pastor, they are serving God. Some folks think singing, saying prayers, listening to a sermon is worshipping God.

This incident came under my observation not long ago. A teacher said to a Sunday school class, "You may go to church, sing, say prayers, lead, listen to the sermon and not worship God." One of the class said, "You say this is not worship?" The teacher replied, "Not necessarily, this sometimes leads to worship, and sometimes it is conducted in such a way it doesn't even lead to worship. A church program that is put on for entertainment and show and to hold the crowd does not put one in a worshipful mood, unless it is like a man remarked not so long ago,

It is worshipping the devil."

Let us heed the warnings against false prophets, spirits and teachers, outwardly they appear like sheep, wearing the sheep's clothing, inwardly they are ravening wolves. They are meek, gentle and kind, they are liberal and charitable, they make the door wide. They call those who teach a narrow way, narrow minded and old foggyish. Every kind of tree bears its own fruit. A false prophet or teacher is not filled with the Holy Spirit nor spiritual living, neither can they teach or impart them.

"A regenerate teacher brings forth spiritual teaching and thus promotes holy and spiritual living in his believing hearers, while an unregenerate teacher sets forth human and worldly teaching, and so promotes unbelief and worldliness under the guise of religion." Doing the Father's will is the test of true discipleship. It will be of no use to call Lord, Lord, and tell of the wonderful things done at the end of the way. We must obey His commands, travel the narrow way or we will hear, "Depart from me, I never knew you."

How awful, then it is too late.

We must build on Jesus Christ the solid rock, not on preachers, teachers and organizations. Beware lest we use sand for our foundation. "He that doeth the will of God shall abide forever." (I John 2:17.)

Humanity is divided into two great groups; they are traveling either the narrow or broad way. There is no middle road between the believer and unbeliever. We are either for Christ or against Him.

Some on the broad way are very religious, they talk of the Lord, say prayers, preach in the Lord's name, some even do wonderful works in His name. The broad way is more popular, but beware of crowds, popular trends, and beliefs, majorities are not always right. Man has sought to make the way of salvation wide and broad. He believes in being liberal, tolerant, and progressive church admission has been too restricted, so he opens the door to all who are interested. He modernizes the uses of the church, the old time prayer meeting is too slow and out of date, Bible study

is a bore, he would rather have some fun. Socials, pageants, and drama catch the eye and interest the public, also his carnal nature. Watch the leader who says you must modernize to hold the crowd, who preaches the world is getting better when the Bible says the opposite.

The believers on the narrow way have gone through the narrow gate. These are the true sheep of the Lord. They hear His voice, are known by Him, and follow Him. These are the Lord's own, upon whom He has put His seal. (II Tim. 2:19.) They put the "golden rule" into practice in daily life. They build upon the solid rock, and so are like the house which fell not.

The Lord tells us the way of life is narrow and the gate is strait. God is not willing that any should perish. (II Peter 3:9.) The gate is narrow because there is only one gate, one door, one entrance. The gate is narrow because it admits only one at a time, each one must make his own decision. The child of God who studies his Bible aright, honestly and prayerfully and is yielded to the Lord and desires

to know and do the will of God, will never be allowed by the Lord to be deceived. (John 10.) Those who know and hear the voice of the true shepherd do not follow the stranger and hireling. May we so live that in the end we hear, "Well done thou good and faithful servant."

Nokesville, Va.

WHY RUSSELLISM IS A FAKE

Russellism is a religion that was conceived in ignorance and born in deceit.

Russell, himself, was not a man of great scholarship, nor of deep piety. He professed to have a profound knowledge of the Bible, and all questions that baffled the mind of godly men of all ages were as simple as A. B. C. to Pastor Russell.

His ignorance was brought out in the Criminal Court, Hamilton, Ontario. He had sued Rev. J. J. Ross for libel. Under oath he admitted that his educational qualifications were limited to seven years' schooling and further admitted that he knew neither Greek, Hebrew nor Latin.

The names under which Russellism floats its banner are "Millennial Dawn," "The Watch Tower," "International Bible Students' Association" and now as "Jehovah's Witnesses." The literature is all put out by the Watch Tower and Tract Society.

1. It denies the deity of Christ.

2. Denies the bodily resurrection of Christ.

3. Denies eternal life of saints now.

4. It makes God a liar.

5. It offers salvation in the next age.

Jesus Christ was not God, but He was known as the Archangel, Michael, and as God's representative He exercised His power and created all things. Such teaching is nothing short of blasphemy.

It teaches that while Jesus was on earth He was not God, and that He had but one nature, and that was human. "Neither was Jesus a combination of two natures, human and spiritual. The blending of two natures can not produce one or the other, but an imperfect, hybrid thing which is obnoxious to the divine arrangement. In the flesh He

was a perfect human being previous to that time He was a perfect spiritual being."

It teaches that Jesus the man was annihilated. "Our Lord's being or soul was non-existent during His period of death." Page 454, Vol. V. "It was necessary that the man Jesus should die, but just as necessary that the man Christ Jesus should never live again."

It denies the resurrection of Jesus Christ. They assert that His spiritual or resurrected body is not the one that was laid in Joseph's tomb. To overcome the fact of His human body being laid in the tomb, they claim that it was supernaturally removed, and they say we know not what became of it. They are not sure whether it dissolved into gases or is still preserved somewhere as a grand memorial of God's love. Of Christ's obedience and our redemption no one knows. What folly! The Book says He rose for our justification.

Once they said Jesus came the second time in 1874. "1874 A. D. was the exact date of the beginning of the 'Times of Restitution,' and hence of our Lord's return."

In a later book, "The

Kingdom," they say He came in 1914. What is truth? The day nor the hour knoweth no man. They deny future punishment. They teach no-hellism and annihilation of the wicked. Page 241, v. 1.—Selected.

TWO CHURCHES

There was a church in our town
Which thought 'twas wondrous
wise,

It tried to pay expenses
By selling cakes and pies.

But after years of trying
That plan to raise the cash,
The folks got tired of buying
And the whole thing went to
smash.

There was a church in our town,
And it was wondrous wise;
It always paid expenses
By simply paying tithes.

For when 'twas found the tithes
did pay

It seemed very plain,
Forthwith to have no other way
No never once again.

Sel., H. M. Barkdoll.

I AM HIS AND HE IS MINE

Heaven above is softer blue,
Earth around is sweeter green,
Something lives in every hue
Christless eyes have never seen.

Birds with gladder songs o'erflow,
Flowers with deeper beauties
shine,

Since I know, as now I know,
I am His and He is mine.

Selected, Junias Spurgeon.

Prayer is the key and lock of the night. We should every day begin and end, bid ourselves good-morning and good-night with prayer. This will make our labor prosperous and our rest sweet.

—Contributed.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 1—Gal. 5:1-26.
Jan. 8—Gal. 6:1-18.
Jan. 15—Eph. 1:1-23.
Jan. 22—Eph. 2:1-22.
Jan. 29—Eph. 3:1-21.
Feb. 5—Eph. 4:1-32.
Feb. 12—Eph. 5:1-33.
Feb. 19—Eph. 6:1-24.
Feb. 26—Phil. 1:1-30.
Mar. 5—Phil. 2:1-30.
Mar. 12—Phil. 3:1-21.
Mar. 19—Phil. 4:1-23.
Mar. 26—Col. 1:1-29.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 1—Jesus Found in The Temple. Luke 2:41-52.
Jan. 8—Jesus Baptized in Jordan. Matt. 3:13-17.
Jan. 15—Misusing God's House. John 2:13-25.
Jan. 22—The Disciples Saved From Danger. Matt. 8:23-27.
Jan. 29—Feeding the Five Thousand. Matt. 15:13-21.
Feb. 5—Healing the Ten Lepers.

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Luke 17:11-19.

Feb. 12—Helping the Needy. Luke 10:25-37.

Feb. 19—Comforting a Sad Family. John 11:1-44.

Feb. 26—A Boy Returns Home. Luke 15:11-32.

Mar. 5—Jesus the Children's Friend. Mark 10:13-16.

Mar. 12—Honoring Jesus as King. Matt. 21:1-11.

Mar. 19—Jesus Washing the Disciples Feet. John 13:1-20.

Mar. 26—Betraying Jesus. John 18:3-12.

BIBLE MONITOR

Vol. XVII

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No. 2

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

VICTORIOUS CHRISTIAN LIVING

(Part I)

As we look forward in this New Year it is a matter of wisdom that we plan to make the best of the opportunities that are presented to us. This will require effort and endurance on our part. We cannot maintain our integrity as Christian people in this world without a struggle. Neither can we attain unto the desired standard of perfection in Christian life and experience without laboring to that end. One fact that should give us encouragement is that we know that it is possible to live a victorious Christian life, not only in the year 1939 but every year that the Lord permits us to live. This fact has been demonstrated in the lives of

other of our fellowmen of which we have record in the Holy Scriptures.

A notable example of this is found in the book of Job which we mentioned in our last issue. The record reveals to us why Job was able to triumph over all of the grievous and woeful temptations of Satan. In fact, there are three reasons mentioned, which are worthy of our consideration. The Book tells us that Job was "perfect and upright, and one that feared God, and eschewed evil." (Job 1:1.) As we view it, there are three vital points mentioned here which determine the measure of success to which we attain in Christian life and experience. The reference cited reveals Job's character, his attitude toward his God and his attitude toward evil.

We notice first that Job

was "perfect and upright." We understand by these terms, that here we have an example of genuine righteousness. It was so recognized by God as evidenced in his conversation with Satan. (Chapter 1:8, and 2:3.) It is evident from the record that we have of his life that Job was conscientious in everything that he did. It is also evident that his conscience was educated according to the Word of God. This is proven by the passages that reveal his faithfulness to his Maker.

In defending his integrity before his accusing friends Job declared, God "knoweth the way that I take: when he hath tried me, I shall come forth as gold. My foot hath held His steps, His way have I kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of His mouth more than my necessary food." (Chapter 23:10-12.) By living in submission to the will of the Lord, Job had a conscience void of offence toward God and men.

Again, Job was sincere in what he did. His religion was from the heart and not

falsely assumed. "Moreover Job continued his parable, and said, as God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul; all the while my breath is in me, and the spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should justify you: till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live." (Chapter 27:1-6.)

His determination to live true to the end is evidenced in these lines, "Though He slay me, yet will I trust in Him; but I will maintain mine own ways before him." (Chap. 13:15.)

His benevolence and zeal is shown in this reference, "I delivered the poor that cried, and the fatherless and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the

lame. I was a father to the poor: and the cause which I knew not I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth." (Chapter 29:12-17.) Because of his manner of life he was respected by old and young and he was certain of his justification. "Behold now, I have ordered my cause; I know that I shall be justified." (Chapter 13:18.) "Let me be weighed in any even balance, that God may know mine integrity." (Chapter 31:6.) Evidently, Job possessed a pure mind, a pure heart and lived a pure life. These are essential to successful Christian living.

RETURN OF ISRAEL TO PALESTINE

Conditions That Will Prevail

B. E. Kesler

Part 2

From the prophecies given in Part I, we may form a fairly good idea as to the conditions that will prevail when Judah and Israel are gathered back to Canaan

to inherit the lands God, long ago, gave to their fathers. According to Hosea, "the number of the children of Israel is to be as the sands of the sea," an innumerable host. Judah also will be gathered with Israel and together they will "appoint" a king to be "head" over them. This king it is said will be David.

Isaiah tells them their "judges and counselors will be restored," and that Jerusalem will be called the "city of righteousness" and that the Lord's house will be "established on the top of the mountain," supposedly Mt. Zion, or in Jerusalem, "and all nations shall flow unto it, and there they will be taught the ways of the Lord and the worship of God.

Micah assures us the "remnant of Israel will be gathered," and that they shall "sit, every man under his vine and fig tree," and that the "Lord will reign over them henceforth, even forever." And Isaiah tells us this will be God's "second time" of gathering his people back to their homeland, and that they are to be gathered from all countries whither God has driven and scatter-

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ed them, including Judah, from the four points of the compass.

Jeremiah issues God's call to his "backsliding children" to return, whom He had driven and scattered, but not divorced, for He is still "married" to them. And tells them, Jerusalem is to be called "the throne of God." And that Judah and Israel shall walk together and inherit the land God gave to their fathers. And Jeremiah informs us,

Samaria shall become a "fruitful vineyard," and that the fruit will be eaten "as common things," being so bountiful.

A few days ago a man said, "The Jews will never go back to Palestine, for they could not live there." Note these prophecies and see how the Bible refutes such statements. And be assured when God brings them home, He will provide a means of sustenance for them. According to these prophecies, the Jew has a glorious future awaiting him. Just now however, he is paying dearly for it.

Ezekiel now comes in line and assures us God will "bring Israel out of the countries wherein they are scattered," and that in his holy mountain "there shall the house of Israel, all of them, serve me." And Judah of course, will be gathered with them. And God will "accept them, and require their offerings, and the first fruits of their oblations, and all their holy things." And they shall "know the Lord when God brings them into the land He gave to their fathers." Then we are told "they shall build houses and plant vineyards and

dwell with confidence," when God has "executed judgments upon all who despise them round about." Then woe be unto all those who are oppressing the Jews at the present time. The Jews have paid and are still paying dearly for their disobedience that caused them to be scattered, but they are still God's chosen people. And God assures them the "mountains of Israel shall shoot forth branches and yield fruit to My people Israel." So that the vineyards, orchards and field crops will abundantly supply all their needs. And the old dilapidated buildings that have become unfit for habitation will be rebuilt. These with all the new buildings that will be erected will meet all their needs for dwelling places, and all their temporal wants will be abundantly supplied.

For "the desolate land shall be tilled wherein it lay desolate in the sight of all that passed by." Much of Palestine today is practically worthless as to agricultural purposes because of the crude methods by which it has been tilled, but when Israel shall again possess it, and with modern methods

applied to it, it will yield abundantly, and it will be said of it "this land that was desolate is become as the garden of Eden, and the waste and desolate and ruined cities are become fenced and inhabited." Truly, the desert shall rejoice and blossom as the rose, and the land shall "yield her increase," and many of the towns and cities that now exist only as memories of departed glory, will be rebuilt and inhabited by a contented and happy people.

Ezekiel also tells us the rites and ceremonies of Moses will be restored. Their sabbaths, new moons, meat and drink offerings, burnt offerings, all the rites of Moses will be restored. (Ezek. 44 to 48.) There will be no smoothshaven priests among them. (Ezek. 45:20.)

Next comes Zechariah with a "Thus saith the Lord; I am returned (prophetic present tense) to Jerusalem with mercies. My house shall be built in it and a line shall be stretched forth upon Jerusalem," (to measure it as we shall see later on.) Zechariah was told to "cry, saying, my cities through

prosperity, shall yet be spread abroad, and the Lord shall yet come to Zion and choose Jerusalem." God's house is to be built in Jerusalem, and through prosperity of the people the wasted cities shall "spread abroad" or extend their boundaries as they grow larger. For "said the Lord, lo, I come and Judah shall inherit his portion of the holy land, and I shall choose Jerusalem again." Henceforth they will all be known as Israel.

Then we are told, "There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in hand for very age, and the streets of the city shall be full of boys and girls playing in the streets thereof." This suggests that the sojourn in Palestine and the possession of the land is to be of an indefinitely lengthy duration, long enough for boys and girls to become aged men and women, at least.

Zechariah assures Israel that while God had visited them for their sin and scattered them among the people of many nations, He "will not now be unto them as in former days," but He "will bring them and they

shall dwell in Jerusalem and they shall be My people and I will be their God." Then He tells them they shall be prosperous; "the vine shall yield her fruit and the ground shall give her increase." A glorious future awaits these exiled people when they shall have paid the penalty for their sin by the persecutions they have endured, are enduring, and may yet endure. God assures them that as they were, are, and yet may be, "curse among the heathen, (Gentiles) yet, He will save them and they shall be a blessing." For "many people shall come to Jerusalem to worship and pray before the Lord," the God of Judah and Israel.

That these prophesies refer to the Jews, it is specifically stated that men of the various nations "shall take hold of the skirt of him that is a Jew, and say we will go with you," for they will be convinced that God is with them. Just how long before these things shall come to pass we are not told. But they will come to pass for the mouth of the Lord hath spoken it. They are God's chosen people, the children of Abraham, now suffering

for their sin in rejecting the Christ, but God has not forgotten them, but will gather them to their own country which they are to inherit, and fearful judgments are in store for their persecutors now, and for those who may seek to harm them when they are returning to their homeland.

The quotations given may seem a bit lengthy, but they are necessary to get all the facts connected with the subject. It is now suggested the reader turn back and read again the prophecies given in number one, then reread this, number two, and try to envision the glories awaiting God's chosen people, the Jews.

Our number three will show how Palestine is to be parcelled out to these people and the wonderful future awaiting them when the "time of the Gentiles shall have been fulfilled."

OUR REASONS FOR PLAIN CLOTHES

O .C. Cripe

We have often been asked why the Brethren have adopted a different style of

clothes from that the world today wears? In this essay we will try and give some reasons why we feel it necessary to hold to and contend for the plain clothes that the Dunkard church has ever contended for. Just to say that our special cut is authorized by the New Testament scriptures, I don't think the brethren ever claimed that it was; but plain clothes is a positive command given by the apostles who were inspired by the Lord, to write as they did.

If the world had not gone to extremes in their foolish fashions, I am doubtful whether there would have been a time that the Brethren church would have felt it needful to adopt a special cut of clothes; but as it has been in the past especially, during the past few centuries, that fashions have changed so often and become so foolish and indecent that the brethren felt it needful to adopt a plain, modest and decent cut of clothes. In their efforts to get their members to accept the plain garb every applicant for baptism before they were baptized were requested to accept the

order that the church had adopted in relation to clothes.

We have plenty of scripture in both Old and New Testament teaching us that God's people were non-conformed to the world in dress. We make the bold assertion without any successful contradiction, that God's true and faithful people always were and are at this present time, a non-conformed people to the world in dress. We have not space in this short article to go into detail on this important subject in every point. If the reader doubts my assertion let him examine his Bible closely and if he finds that I am mistaken, I am open for correction. I am aware that popular idea is against this view.

Paul, and Peter, tells the women how they should adorn themselves; hear Paul to his spiritual son Timothy, (I Tim. 2:9.) He says: "In like-manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, gold or pearls or costly array, but (which becometh women professing godliness), with good works." Peter says:

"Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold, or putting on of apparel." (I Peter 3:3. Peter also says: "For after this manner in the old time the holy women who trusted in God, adorned themselves.")

In the time of the apostles, there was no cause to adopt a certain cut of clothes for the clothing then worn was never more modest and decent. In speaking of women's dress, Adam Clark, in his Commentary, commenting on I Tim. 3:9, describing the clothing worn in the time of Christ and His apostles, says: "The apostle seems to refer here to different parts of the Grecian and Roman dress. The stola seems to have been originally very simple, it was a long piece of cloth doubled in the middle, and sewed up on both sides leaving room only for the arms; at the top a piece was cut out or a slit made through which the head passed. It hung down to the feet both before and behind, and was girded with a girdle called the Zona, round the body just under the breasts. It was sometimes made with and with-

out sleeves; and that it might fit the better, it was gathered on each shoulder with a band or buckle The mantle or cloak, called the palium which being made nearly in the same form of the stala, hung down to the waist, both in back and in front, was gathered on the shoulders with a band or buckle, had a hole or slit at the top for the head to pass through, and hung loose over the stola or under garment, without being confined by the zona or girdle. A more modest and becoming dress than the Grecian was never invented."

So we see how simple and modest the early Christians were in their dress, and most they had to guard against was the superfluities that was put on by the worldly people and the unnecessary decorating of the body such as braiding the hair, and putting on of ornaments of gold and pearls and costly array. Some worldly women during the early part of the Christian era had their skirts cut so that the lower part of the legs were exposed. Those women were considered immodest.

Paul says: "Be not conformed to this world," and when we conform to the fashions of the Lord; the fashions of the world are not modest. The apostles say that our array should be modest. It is a proud heart that wants the foolish fashions that is in vogue to-day; and a proud look the Lord hates, (Prov. 6:17. I am aware that people say that they are not proud when arrayed in the fashions of the world. We have often heard that the outward is an index what is in the heart; so it is an evident fact when people, especially Christian professed people, are dressed in the foolish fashions of the world, that there must be something in the heart to prompt them to want such things; and it is surely not the good Spirit, so it must be pride; and pride is of the Devil. The Devil was cast out of heaven because he was proud. We believe all who are proud will have the same fate, even though they are professed Christians.

Let the dear reader, especially those who want to be true Christians, think over this seriously. Would it not be too bad, just be-

cause of not willing to forsake the foolish fashions of this wicked world, we would be debarred from the heavenly Jerusalem? I am sure the Lord will not condemn anyone for wearing plain, modest clothes, then why not be on the safe side? If the world scoffs and ridicules, it did the same to our Savior. That is only an evidence that we are right, and on the narrow way that leads to heaven and eternal happiness.

During the early part of the Christian era there was some distinction between the Christian and the people of the world in their dress. We find Tertullian, one of the greatest Christian writers of the second century, A. D., denouncing at great length the garb that was worn by many of the Gentiles. We presume that the garb was very fine and costly, as of the same material idols were arrayed, he calls such dress, "The Devil's garb," and should not be worn by Christians.

Clement of Alexandria, Egypt, was another of those Christian writers of the second century. He wrote a number of books which are still extant, one of these

books is called "Instructor," in that he says: "Let the woman wear a plain and becoming dress. . . . Let the garment be suited to age, person, figure, nature and pursuit, for the divine apostle most beautifully counsels to put on the Lord Jesus Christ, and make no provision for the lust of the flesh." He speaks of the wearing of finger-rings, braiding of the hair and of putting on of raiment of many colors; he calls these things superfluities and are all of the world. He denounces the use of face-powder by saying, "But let us show to them the decoration of sobriety. For in the first place the best beauty is that which is spiritual."

Bishop J. Weaver, an old fashion United Brethren preacher, said that "there was many years ago an old Scotch preacher reported to have said, in a sermon at Aberdeen, Scotland, We people of Aberdeen get our fashions from Glasgow, and Glasgow from Edenburg, and Edenburg from London, and London from Paris, and Paris from the Devil. Now I cannot say we get our fashions by that route, but I am tolerable certain they

originated at the same headquarters." The same writer says, "Most people say it does not matter how people dress, pride is in the heart. Very true, but straws tell which way the wind blows. Plain exterior may cover up a proud heart; but depend upon it, a fashionable exterior seldom if ever, covers up a plain heart. A lady once asked a minister, whether a person might not be fond of dress and of ornaments without being proud. He replied: When you see the fox's tail peeping out of the hole you may be sure the fox is within. Jewelry, costly and fashionable clothing may all be innocent things in their place, but when hung upon a human form they give most conclusive evidence of a proud heart."

Many of the denominations when they started, were very plain in their dress; but just as soon as they left off their plain clothes they went into the fashions of the world, with no restriction, and the consequence is that no modest dress is seen among them. That is not all, many other worldly and foolish innovations came until many of

their churches are almost a billiard hall, where all kind of games are played, just to gratify the carnal mind, "And to be carnally minded is death."

My advice is to stay on the safe side and contend earnestly for the non-conformity to the world in dress as well as in all other sinful pleasures of the world.

Salida, Calif.

IMPRESSIONS AND CONTACTS

F. B. Surbey

The primary Sunday school lessons for 1939 offer us the opportunity to teach the children the words and deeds of Jesus, the apostles, and other characters associated with the early church.

The children will profit, not only by the knowledge they acquire of the New Testament, but by the lessons taught and the virtues lived by these early church characters. They will learn the difference between right and wrong attitudes, and Christian and non-Christian acts. They

will learn the origin and growth of the early church and will see how God works through it for the good of the entire human family.

Just how well the pupils will retain these Bible stories, and how deeply they will be impressed by the various Bible characters, depends largely upon how the teachers become impressed, how vividly the stories are told, how real the characters can be made, and how well the lessons can be applied to common every-day life. Perhaps it would help draw out the imaginations of the children if chairs were set in the class rooms every Sunday for the characters of the lesson.

Jesus was human as well as divine, and the other characters were human as we are. Our children would enjoy to meet, personally, Jesus, Peter, Paul or Dorcas. They can be made to feel as the poet expressed:

I wish that His hands had been
placed on my head,
That His arms had been thrown
around me,
And that I might have seen His
kind look when He said,
"Let the little ones come unto
Me."

Again, our children can appreciate the fact that it is possible to have characters like Ananias and Sapphira, Stephen, Pilate or the Good Samaritan even today. They can realize that the lessons taught, the impressions left, and the service rendered by Jesus and the Apostles in those New Testament times must now be in the hands of human personalities of our day.

Shall any of our children be inspired to carry on the noble work begun by these early Christians? Have we anything to do with the church of tomorrow?

North Canton, Ohio.

HEAVENLY TREASURES

Ethel Beck

As each year goes by we realize more fully the increasing value of eternal things and care less for the temporal things, which are perishable and fleeting. We can possess many riches which no one can take from us, and which will not perish. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where

thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is there will your heart be also." (Matt. 6:19-21.)

The book of Ephesians tells us quite clearly how God made it possible for us to enjoy these heavenly riches by sending His Son, "in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." (Eph 1:7.) As we receive pardon and forgiveness for our sins and are redeemed by His blood we begin to realize how rich we are through Christ. But think of the many riches yet to enjoy as we go through the Christian life.

What a beautiful thought in Eph. 2:4-7, "God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sin, hath quickened us together with Christ, (by grace are ye saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to

come He might shew the exceeding riches of His grace, in His kindness toward us, through Christ Jesus."

Do we appreciate such abounding mercy to us from God? How are we showing our appreciation? Nothing less than willing and loving obedience to His will can prove this.

There are so many riches in Christ which we can enjoy through our sojourn here on earth. We may have the peace of God in our hearts, the guidance of the Holy Spirit and the abiding presence of Jesus within. We have access to all these as we come to God in faith and trusting obedience. O, that we might trust Him more and enjoy these privileges more fully.

Added to this storehouse of riches are blessings of fellowship. What child of God does not enjoy uplifting revival meeting, District meeting and Annual conferences, besides other spiritual occasions? These are abundant riches that the world knows nothing about. The benefit and memory of such occasions are treasures which cannot be taken from us, but works in us that which is for our eternal wel-

fare. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3.)

Another valuable asset is the word of God. The poet speaks of it as

A treasure of wondrous worth,

A treasure passing compare,
The word that's hidden within my heart,

And joy it giveth me there.

A knowledge of the word is valuable for our own comfort and encouragement. It is our best weapon to defeat the devil. Jesus won the victory over the devil through the use of "the sword of the Spirit, which is the Word of God."

I have wondered if all Bibles were taken from us as has been done in the past, just how much comfort would we receive from our knowledge of it.

Jesus said to His disciples, "the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." But first they had to have a knowledge of His words before the Spirit could bring them to their

remembrance. So do we have to know what is in the Word before the Holy Spirit can bring to us the scripture we need for the occasion. He fulfills his part as we fulfill ours.

In speaking of a knowledge of the Word we do not mean just a head knowledge but an experience of the heart. If we know the author of a book, it is much more interesting to us than it would be otherwise. If we truly know Jesus, the author of the Word of God, how much more it will mean to us. It becomes more real to us because we know Him.

Since the radio has become so popular in this age, we should be very careful to place eternal values first. It cannot take the place of Bible study and prayer. Neither should it occupy the time otherwise spent in private devotions. The very best that is on the air cannot make up for the lack of these two values in our lives.

These heavenly riches which we have mentioned so far, only fit and prepare us for heaven, but that is not enough. We cannot expect to be blessed if we only "take in" and do not

"give out." "Freely ye have received, freely give." There are others who are hungering after the riches which are not of this world, and we must pass it on to them. "It is more blessed to give than to receive."

It is said of the Dead Sea that from the beginning of time it has been getting on the average of six million tons of water every 24 hours from the Jordan river alone, which empties into it, and some smaller streams. Even though it has received all the water which is poured into it, it has given up nothing, except what the sun has evaporated. The results are, nothing can live in it. It is known that it was larger at one time than it is now.

The same Jordan river flows through the Sea of Galilee, which is a beautiful sea of fresh water, full of fish and other life that exists in water. It is fresh and beautiful because it gives most of what it gets. It is by giving and using what we have that gives us value and usefulness. It is not wrong to get, but we must use and share what we get if it is to be a blessing to the world.

How can we lay up treasure in heaven? We are as the seas of the Orient. It is only as we give out to others that we are enriched ourselves. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Paul warns us in Tim. 6: 17-19, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Paul mentions "that they do good" and "be rich in good works." It is important that we take time to do all the good we can at every opportunity. There is no time to be idle. Let us seek for opportunities to help someone and lift the burden along life's pathway.

Again, that they be "ready to distribute." Giving to the poor insures treasure in heaven. After the rich young ruler said he had kept

the comandments from his youth, Jesus said to him, "yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come follow me." (Luke 18:22.) This perhaps does not always mean with money, but with any of the necessities of life.

That they be willing to communicate, or be sociable. "But to do good and to communicate forget not: for with such sacrifices God is well pleased." (Heb. 13:16.) Communicate the word of God to those who do not know it and to those who ask. For if we do all these good works, we lay "a good foundation" for the future and lay "hold on eternal life."

The only things which we really have that are lasting are what we put into the lives of others, either by our contact, or giving, or by deeds of kindness. That which we keep for our own use perishes. What we put into the lives of others keeps living on and on, and is passed on to others. Just because we did a kind deed to someone they will be spurred to do something for

someone else. "All that we send into the lives of others, comes back into our own."

"Love that is hoarded molds at last until we know some day, the only thing we have, is what we give away.

And kindness that is never used, but is hidden all alone, will slowly harden till it is as hard as any stone.

It is the things we always hold that we shall lose some day; the only things we ever keep are what we give away."

Jesus told His disciples a parable of a rich man who had such increase of crops that he pulled down his barns to build greater. He considered he had much goods laid up for many years and he would take his ease. But God entered in and said unto him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12:20-21.)

There is great danger in storing up for ourselves and not sharing with others. If we lay up treasures for ourselves we are not rich to-

ward God, nor possess heavenly riches. In such a case we are living only for self, and what will our end be?

Dear reader, do you have a bank account in heaven? If not, start one now. God remembers all the good that we do and deposits it to our account. Lord help each of us to increase that account daily.

May this be a challenge to more of our young people to write articles. We have had some splendid ones, let us hear from more. You don't know how much good you may do in encouraging others, and once you get started you will enjoy to do it. This work will rest on us in the future and why not start now, when we have the experienced ones to help us. May we all dig deeper for the abundant riches in Christ.

The most lasting and most precious of all treasures is our incorruptible inheritance, and thanks to Him who made it possible for us. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrec-

tion of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Pet. 1:3-5.)

OUR RICHES

"Ye have in heaven a better and an enduring substance." (Heb. 10:34.)

"A treasure in the heavens that faileth not." (Luke 12:33.)

Are you laying up your treasures on this earth or up in heaven?

If on the earth the thief approacheth, no security is given;

Gold and silver here is cankered, and their rust will 'gainst you cry;

Nothing on this earth endureth—only that laid up on high.

For a few short years earth's riches may be ours, and then they flee;

Then if they're our all, we're bankrupt, poor throughout eternity;

But the soul whose faith is anchored, and whose hope is fixed above,

Has the true abiding portion, and is rich in joy and love.

Know you not that where your treasure is laid up, your heart will be?

Then invest in things of heaven, glories of eternity;

And do not be over anxious when
earth's riches take their
flight—

You've a more enduring sub-
stance in the realms of
heavenly light.

Just a few more days of testing,
then you'll share with
Christ His throne,

And inherit all His riches, which
forever are your own;

So be patient, trusting ever; even
if earth's riches flee,

You've a better lasting portion, with
the Christ of Calvary.

Dallas Center, Ia.

A WINTER EVENING

I believe this poem will
express the feeling of many
true companions who have
been bereft. I trust it may
bring a bit of courage and
cheer to such and pray it
may be an inspiration to
those who are still together
to love and cherish each
other as a great gift God
has given, these are pleasant
memories of the past when
one can think of planning,
working, singing, praying,
worshipping together, re-
joicing over bits of nature
here and there, trying to
make your home one with "a
welcome to all and a God
bless you as you go."

I am sure the language
and rhyme is not perfect in

this poem but I am also sure
that those who have the ex-
perience will understand,
homes that are unhappy may
not; neither do I claim we
were perfect.

On this quiet winter evening,
Thoughts go racing through my
mind;

Of the dear ones who have left us
Here to only wait our time.

Now their resting place is covered
With a mantle of white snow;
May their soul be resting sweetly,
Where no winter time is known.

I am sure there are many like me,
Home is broken, life is bare;
But for Christ, the church and loved
ones,

May we labor on in prayer.

When God says we shall be parted,
How our hearts are torn and sad;
But 'tis comforting to ponder
How they tried to serve their God.

We must lift our hearts in gratitude
To the One who came to save;
For the cheer and words of courage
They have strewn along the way.

Those to whom the Lord has granted
Yur companion, yet to stay;
Love them, cherish every effort
They may render you each day.

Tho the way is sometimes stony,
Share your trials as you go;
These will be but pleasant memories
As you sit and think, alone.

Let us love our God supremely
Try to do our very best;
With no more winters intervening,
We'll go too, and be at rest.

Mrs. Sarah E. Yontz.

NEWS ITEMS

WATERFORD, CALIF.

The Pleasant Home congregation met at 2 o'clock on Saturday afternoon, November 26th for the examination services. Elder J. A. Root preached the examination sermon in a very forceful and effective way. His text was I Cor. 11:28.

At 7 p. m. the members were called together for a brief council, when a dear young brother whom had grown cold toward our Lord and the church, expressed his desire to be received back into the church. We truly rejoice to see the wandering ones return to the fold.

At 7:30 o'clock, 41 surrounded the Lord's tables, with Elder N. S. Peters officiating.

We met again Sunday morning at 7 a. m. for morning worship and breakfast was served in the basement to a good crowd. Sunday school at 9:45 and sermon at 11:00 by Elder J. A. Root. Dinner at 12 to all our friends as well as the members, many of our dear Old Order Brethren attended all of these meetings.

Again we met at 2:30 p. m. and enjoyed another gospel sermon delivered by our Elder S. B. Hoover. We rejoiced to have with us six dear brethren and sisters from Wenatchee, Wash. They were Brethren B. C. Holland, Chas. Inks and M. A. Wise and their wives. All these brethren were deacons. Elder H. E. Andrews brought us the closing sermon Sunday evening at

7:30. We had a full house at all of these meetings.

We truly had an old time love feast, for all of the sermons were of the old time gospel type. We have all been strengthened and built up spiritually by these meetings.

We felt as did the apostles when they were on the mountain top with Christ, surely it was good for us to be there. Seems this was the best feast we have had for some time.

We crave an interest in all of God's children for we realize that the devil, the enemy of our souls, is going about like a roaring lion seeking whom he may devour. And Jesus said, "Watch that ye enter not into temptation, and what I say unto you, I say unto all, watch."

Sister Ida E. Peters, Cor.

MORENCI, MICH.

The West Fulton congregation met in regular quarterly council December 1st, 1938, with Bro. Abe Miller in charge. Meeting was opened by singing No. 210. Bro. Abe Miller read Romans 8, after which he led in prayer.

There was no unfinished business brought before the meeting. Officers were elected for the coming year and Bro. Abe Miller was re-elected Elder for another year.

Pray for the work at this place.
Orpha Beck, Cor.

NOTICE

To my many dear brethren and sisters of the Dunkard Brethren church, I take this means of

answering the many Christmas greetings which I have received at this yule tide season from the many brethren and sisters of the different churches in which I have recently held series of meetings. I certainly do most sincerely appreciate your tokens of love to me, and may God's richest blessings go with you to the closing out of this old year of 1938, and as you enter in on the new year of 1939 may you enter it with renewed zeal and earnestness and a full determination to let God have His own way in your heart and life so that the on-coming year may prove to be the very best year of your life, and may all the churches in the Dunkard Brethren brotherhood strive more earnestly for the faith of the gospel of our Lord and Savior, Jesus Christ to whom be glory and honor both now and forever more. Amen.

Joseph P. Robbins.

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OBITUARY

HENRY C. WEAVER

Was born October 30, 1864, died September 20, 1938 at the age of 73 years, 10 months and 20 days.

His wife, Katie, preceded him in death in 1932.

He accepted Jesus as his Savior early in life, was a deacon many years. Feeling he could carry out his baptismal vow and live closer to Christ's teaching he united with the Dunkard Brethren church about six years ago.

Funeral services were conducted

by Elder Theo Myers, assisted by Bro. Howard Surbey and Marma Young of the Church of The Brethren.

WILLIAM MONTGOMERY

Son of William and Elizabeth Montgomery, was born in Brown township, Knox county, Ohio, on June 28, 1854, and departed this life December 14, 1938, aged 84 years, 5 months and 16 days.

He was united in marriage to Christine Hively on November 2, 1876, who departed this life 17 years ago. To them were born seven children, two of whom, Sylvia Hoenshell and John William Montgomery, preceded him in death.

The surviving children are: Jessie May Swank of Mt. Vernon, Ohio; Clara Eva Harris, of Fredericktown; Mary Ellen Keefer, Butler, Ohio; Zora Glee Montgomery at home, and Luzella Fern Keefer, Ashland, Ohio. He is also survived by 14 grandchildren, 20 great grandchildren and one brother, David Montgomery of near Butler, Ohio, and several nephews and nieces.

He united with the Dunkard church in the early part of 1877 and remained a true and faithful member until death. He was a regular attendant at church services until he became physically unable to do so, after which, services were conducted at his home, all of which he enjoyed and never complained.

He was a kind and loving father, always trying to do the best he could for all concerned as he saw it, and with the best interests of all in view.

He lived in Knox county, Ohio, all his life, with the exception of four

years, when he lived near Butler, Ohio, and leaves a host of friends in all the communities in which he lived.

Twilight and evening bell,
And after that the dark;
And may there be no sadness of
farewell,
When I embark.

For though from out our bourne of
time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

He will be sadly missed by those surviving loved ones, but they are happy in the thought that he is now united with our loved one in heaven.

Funeral services were conducted by Elder Theo. Myers and ably assisted by Bro. Howard Surbey in the Church of The Brethren at Ankneytown, Ohio.

ONLY ONE MOTHER

We can only have one mother,
Patient kind and true;
No other friend in all the world
Will be so true to you.

For all her loving kindness,
She asks nothing in return;
If all the world desert you,
To mother you can turn.

Many tears you've caused her
When you were sad or ill;
Maybe many sleepless nights,
Tho grown, you cause her sill.

So every time you leave her,
Or whenever you come or go

Give her a kind word and a kiss
'Tis what she craves I know.

We only have one mother,
None else can take her place;
You can't tell how you'll need her
Till you miss her face.

Be careful how you answer her,
Choose every word you say;
Remember she's your mother,
And now she's old and gray.

We can only have one mother,
Oh, take her to your heart;
You cannot tell how soon the time
When you and her must part.

Let her know you love her dearly,
Cheer and comfort her each day;
You can never get another
When she has passed away.
Selected, H. M. Barkdoll.

LIGHT OF THE WORLD

Ye are the light of the world,
Driving the darkness away,
Shedding your beam on the lost,
Changing their night into day.

Then let your light ever shine,
Showing the right way to go,
Gladly the lost ones will see—
God's boundless love they will
know.

Ye are the light of the world,
Causing the clouds to depart,
Throwing the sunshine of peace
Down on the poor, burdened
heart.

Then let your light ever shine,
Loved ones are panting for rest;
Sunshine their souls will revive,
Lifting them up to the blest.

Ye are the light of the world,
Through you the true light must
shine,

Calling the lost sons of men
Home to the Father divine,

Then let your light ever shine,
Hallow the name that is love;
You will each shine as a star,
Fixed in the orbit above.

By Junias Spurgeon.

CHRIST IN YOU

Has someone seen Christ in you
today?

Christian, look to your heart, I
pray;

The little things you have done or
said,

Did they accord with the way you
prayed?

Have your thoughts been pure

And your words been kind?

Have you sought to have the Savior's
mind

The world, with a criticizing view,
has watched—

But did it see Christ in you

Sel. Junias Spurgeon.

And while they looked
steadfastly toward heaven
as he went up, behold, two
men stood by them in white
apparel; which also said, Ye
men of Galilee, why stand
ye gazing up into heaven?
this same Jesus, which is
taken up from you into
heaven, shall so come in like
manner as ye have seen him
go into heaven.

MORMONISM

Rev. J. T. Logan

One of the most dangerous of false religions is Mormonism. That it is spreading in this country there can be no question. Mormons are going about distributing their literature to unsuspecting persons. To hear them speak or lecture on Mormonism one would not get any idea how dangerous their teachings are. Like the Russellites, they disguise their identity and appear to be quite orthodox at first until they have secured a hold. Our pastors ought to keep well informed as to their operations and be ready to expose them on short notice when they appear in their neighborhood to proselyte their members. There is no question that they are growing rapidly. The Christian Statesman recently had the following concerning this sect:

Do you know: First. "The church of Jesus Christ of Latter-Day Saints" is what is known as the "Mormon church?"

Second. That this Mormon church unchurches all

other churches?

Third. That in order to deceive the unwary, they sometimes call themselves "The Church of God," "The Church of Christ," and "The Church of Jesus Christ?"

Fourth. That the Mormon church calls three thousand young men and women as missionaries each year, and that these missionaries prey upon the young people of evangelical Christianity?

Fifth. That these missionaries receive no remuneration, and are compelled to beg or earn their way, so that they besiege Christian women to buy subscriptions to magazines, Christmas cards and calendars, silk hosiery, etc., to assist them while they proselyte?

Sixth. That the Mormon church teaches that Adam is the god of this world and the only god with whom we have to do?

Seventh. That Jesus Christ was a polygamist, and at the wedding at Cana Jesus married Mary and Martha and the other Mary, and that Jesus lived to see His own children?

Eighth. That the Holy Spirit is a substance; the purest, most refined and

subtle of all substances, as electricity, etc.?

Ninth. That the Mormon priesthood holds the power and right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors and judges?

Tenth. That the Book of Mormon, Book of Doctrine and Covenants, the Pearl of Great Price, and the Sayings of Joseph Smith, the Seer, are regarded as equal in importance to the Holy Bible?

Eleventh. That there are many gods and that every man is an embryo god who, with his wives, will be able to raise up a numerous family of sons and daughters throughout eternity?

Twelfth. That the Mormons teach baptism for the dead and cite as authority for this teaching Malachi 4:5-6?

Thirteenth. That the Revelation on Polygamy is still a part of their teaching and says that "no one can reject the covenant of polygamy and be permitted to enter into heaven?"

It would be well if our

pastors would secure a list of tracts and other literature on this subject from the Utah Gospel Mission, 1854 E. 81st Street, Cleveland, Ohio. It would not cost much to get authentic information from this source.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 1—Gal. 5:1-26.
 Jan. 8—Gal. 6:1-18.
 Jan. 15—Eph. 1:1-23.
 Jan. 22—Eph. 2:1-22.
 Jan. 29—Eph. 3:1-21.
 Feb. 5—Eph. 4:1-32.
 Feb. 12—Eph. 5:1-33.
 Feb. 19—Eph. 6:1-24.
 Feb. 26—Phil. 1:1-30.
 Mar. 5—Phil. 2:1-30.
 Mar. 12—Phil. 3:1-21.
 Mar. 19—Phil. 4:1-23.
 Mar. 26—Col. 1:1-29.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 1—Jesus Found in The Temple. Luke 2:41-52.
 Jan. 8—Jesus Baptized in Jordan. Matt. 3:13-17.
 Jan. 15—Misusing God's House. John 2:13-25.
 Jan. 22—The Disciples Saved From Danger. Matt. 8:23-27.
 Jan. 29—Feeding the Five Thousand. Matt. 15:13-21.
 Feb. 5—Healing the Ten Lepers.

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 Mar. 12—Honoring Jesus as King. Matt. 21:1-11.
 Mar. 19—Jesus Washing the Disciples Feet. John 13:1-20.
 Mar. 26—Betraying Jesus. John 18:3-12.

BIBLE MONITOR

Vol. XVII

February 1, 1939

No. 3

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

VICTORIOUS CHRISTIAN LIVING

Part II

The record of a victorious Christian life tells us that Job "Feared God." Evidently this fact had something to do with his success in overcoming his grievous temptations. This being the case, it should be a matter of interest to us to consider some of the truths that the term implies. According to the scriptural references touching on this subject it is a matter of great importance. "Sing unto the Lord, all the earth; shew forth from day to day his salvation. Declare his glory among the heathen; his marvellous works among all nations. For great is the Lord, and greatly to be

praised: he also is to be feared above all gods. For all the gods of the people are idols: but the Lord made the heavens." (I Chron. 16:23-26.)

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast. The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of his heart to all generations." (Ps. 33:6-11.)

When the sacred writer declares to us that Job

"feared God" he reveals to us the attitude that Job manifested toward his Maker. Evidently Job had some knowledge of the great and glorious being that God is; his unlimited power, his wisdom, his majesty and his all-seeing eye. No doubt he had been taught by godfearing parents about the great flood that had covered the whole face of the earth and which destroyed all living men except a few who were righteous; about the great conflagration that destroyed Sodom and Gomorrah and the cities of the plain; of the grievous plagues and other terrible judgments that God had visited upon men because they did not live righteously. Many of the declarations that Job made during the time of his temptations indicate that he had knowledge of the powerful and unseen hand of God operating upon the earth in the affairs of men. This knowledge of God and his judgments, caused Job to live in apprehension of suffering the wrath of God, should he transgress his laws; it stirred up within him a feeling of anxiety and concern which evidently remained

with him continually. He looked up to his Maker with a deep feeling of reverence and respect and recognized the need of rendering due deference and adoration to this his Maker and God. Thus, Job feared God continually.

This fear of God had a profound effect upon Job. It caused him to live a life of subjection and obedience to his God with all humility and meekness, which was without parallel in his time. This was Job's attitude toward his Maker and it had much to do with his ability to overcome the temptations of the evil one who endeavored to destroy his faith.

It is apparent that in our day people are not fearing God as they should. How careless, how indifferent, how fearless men live, in defiance of the solemn warnings of the living God; even many who profess Christianity live in this manner. It is not to be wondered at that so many fall when the hour of temptation comes. In view of the threatened judgments of God upon all the children of disobedience, it makes one shudder to think what the coming of our Lord

shall mean to many of our fellow beings unless they turn from the error of their ways.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (II Thes. 1:7-9.)

"O fear the Lord, ye his saints: for there is no want to them that fear him. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing. Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off

the remembrance of them from the earth. (Ps. 34:9-16.)

"Let us hear the conclusion of the whole matter: fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Ecc. 12:13-14.)

NOTICE

The Board of Publication wishes to bring to the attention of the readers of the Monitor a matter in which we feel they will be interested.

So far, the Monitor has not gained sufficient circulation to make it a self supporting proposition financially. Because of this, funds from other sources are required to keep it going.

The Board has in mind a plan for building up a reserve fund of sufficient amount that the interest from this would pay what is lacking in subscriptions and donations to keep the Monitor going without drawing from other sources.

BIBLE MONITOR

West Milton, Ohio, February 1, 1939

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Howard Surbey, North Canton, Ohio, Associate Editor.

If this can be done, more help can be given the weaker congregations and in mission work in general.

It would not take any large fund to provide sufficient interest to take care of the needs, and we feel there are folks who are sufficiently interested in the Monitor who have means, that they can, and will use to this end if they realize the need.

We would like to raise

this fund by donations or bequests and are ready to start the matter at once. Here is an opportunity for some brother or sister who has money, to start off a fund that may eventually lead to our own printing establishment.

Those who make wills and desire to remember the the church might so designate by stating a certain amount which should go to the Publication Board Reserve Fund. This would be an appropriate name for this fund and, should it reach sufficient amount that all the interest would not be needed to supply present needs, the extra could be added to the principal and thus the fund would grow.

We would like to have the mind of our readers as to what you think of this plan.

Any one wanting to start the fund may send at once to our treasurer, Bro. J. Harry Smith, Mechanicburg, Pa.

Board of Publication.

Believe me, every man has his secret sorrows, which the world knows not; and oftentimes we call a man cold when he is only sad.—Longfellow.

RETURN OF ISRAEL

Division of the Land

No. 3

Now before reading this number three, turn to your Bible and read Ezekiel 37, and note the "dry bones" represent the reviving or quickening of Israel. Then note the uniting of the "two sticks" representing the union of Judah and Israel, and especially verse 25 which tells where they shall dwell as a united people.

Now read chapter 38 and 39 and note the severe judgments that shall befall their enemies. Next read chapter 40 and note Ezekiel's vision of the temple and its measurements. Then read chapters 41 and 44, and see the temple as it is to be, as Ezekiel describes it. Be sure to read those chapters then you will be ready to read the following and see how Palestine is to be parcelled out to Israel. You will note the land is to be as an "inheritance." (Ezek. 45:1; 47:13-14.) Now we are ready to see how the land is to be divided.

"Moreover when ye shall

divide the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land; the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about." (Ezek. 45:1; 48:9. This holy portion is to be for the priests. "The holy portion of the land shall be for the priests, which shall come near to minister unto the Lord; and it shall be a place for their houses, and an holy place for the sanctuary." (Ezek. 45:4; 48:10.)

Another portion of equal size is to be for the Levites. "And the five and twenty thousand of length, and the ten thousand of breadth, shall the Levites ministers of the house, have for themselves for a possession for twenty chambers." (Ezek. 45:5; 48:13.) Another portion, half the size of these shall be for the whole house of Israel. "And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion; it shall be for the whole house of Israel." (Ezek.

45:5; 48:15-18.)

These three divisions of the "holy land" are very specifically stated, and form a square extending from the Mediterranean Sea, eastward a distance of about 50 miles to the Dead Sea. Then the dimensions of the holy oblation are given. "And by the border of Judah, from the east side unto the west side shall be the offering which ye shall offer of the five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side, and the sanctuary shall be in the midst of it." . . . "All the oblation shall be five and twenty thousand by five and twenty thousand; ye shall offer the oblation four square, with the possession of the city." (Ezek. 48:8-20.)

Now for the entire extent of the land Israel is to inherit, turn to Ezek. 47:13:21. "This shall be the border whereby ye shall inherit the land according to the twelve tribes of Israel. Joseph shall have two portions." The north, the east, the south, and the west sides are specifically stated. Then starting with chapter

48:1-7, beginning at the northern border seven of the tribes are definitely located. This comes down to the three portions stated above, the Levites' portion, the priests' portion and the possession of the city, Jerusalem. Then continuing with verse 23, the other five tribes are definitely located, south of the holy oblation. It may be of interest to note the tribes will be located entirely different from what they were under Joshua, over three thousand years ago.

Now from the description given by Ezekiel, the area of the country will be about 18,400 square miles. From east to west about 80 miles. From north to south about 230 miles, and as seen above the "holy oblation with the possession of the city," is 50 miles from north to south. This leaves 180 miles of the north and south line to be taken by the twelve tribes. This 180 miles divided by twelve gives 15 miles for each of the tribes. It is probable the strips at the south may be longer than those at the north. Joshua led about 2,429,200 people into Canaan, and the area occupied by them was about

10,900 square miles, (E. S. Young) or about 225 to the square mile, besides a number who were never driven from the country. On this basis, the 18,400 square miles to be inherited by Israel, will be capable of sustaining some 4,000,000 or more people, and thousands more as the country is developed.

The holy oblation and the possession of the city, referred to above, will be located between the Dead Sea and the Jordan river on the east, and the Mediterranean Sea on the west, an area about 50 miles square. Seven tribes will be north of this tract and five south of it. (Ezek. 48:1-7 23-28.)

Now the skeptic may say "This was only a vision, and may or may not be true." Well John saw a vision, and Paul saw a vision, and Peter saw a vision (a trance). Was God just fooling those men, and intending for them to relate them just to fool us? Ezekiel makes very definite statements of the case and his prophecy will come to pass in God's time for the mouth of the Lord hath spoken it. For these prophecies have not yet been fulfilled.

About one third of Palestine is now controlled by the Jews, and two thirds by the Arabs, Moslems, we are told. Great Britain, at the end of the World war, was given a mandate or protectorate over Palestine, and about one year ago proposed a division of the country, part allotted to the Jews, part to the Arabs, and part to Britain. The Arabs objected to this and continual strife is waging for the possession of the country. But some day Israel will prevail. And God's chosen people who were scattered abroad will be gathered back to their homeland and their ritualistic worship will be restored as in olden times. Their persecutors may not realize it, and the Jews themselves may not see it, but their trials are most certainly in line with prophecy and are only precursors of the glories awaiting the race when God shall have gathered them back into the country given to their ancestors who were driven out for their disobedience.

In order for the reader to grasp, and fully appreciate this subject, it will be necessary to turn to all the pas-

sages cited, but too long to be quoted here, and read and study them, and see how fully it is treated by those holy men who gave us these specific prophecies. Our measurements may not be accurate, for we are not able to follow Ezekiel's field notes, because many of the land marks, cities and towns, have disappeared, but when God's surveyor comes on the scene and sets his tripod, and adjusts his compass, all will be made plain, and the twelve tribes will receive their portions as God planned, and as Ezekiel described it.

Number four of this series will deal with the relation of this subject to the second coming of our Savior, and the Jew's Messiah.

B. E. K.

OBEDIENCE

Jennie Helm

What is it? The dictionary tells us it is submission to authority—ready to obey the command of a superior.

Jesus before leaving this earth said, "All authority is given unto me in heaven and on earth." We see then

that Jesus is the highest authority to which we should be submissive. To lead man from a lower to a higher life God gave him law, man was made to be obedient unto law. (Jno. 14:23.) "If any man love Me he will keep my word: and My Father will love him, and we will come unto him, and make our abode with him." Here we have the precious promise, if we are obedient, the Father, Son and Holy Spirit will abide with us.

Are works essential unto salvation, are'n't we saved by grace? (Eph. 2:8-9.) "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God: not of works lest any man should boast."

Man has an immortal soul, he is a sinner and has no means by which he can be reconciled to his Maker. God in His infinite mercy sent his son to make atonement. That on God's part was free grace. The important question now is, what must I do to be saved? Will I be saved because Jesus made the atonement? To me this is a question of vast importance as our

eternal destiny is hanging in its balance. When Jesus or the apostles were asked this question their answer always implied obedience.

The Savior's plan of salvation is conditional, he has offered us salvation, it is a free gift, but there are certain conditions we must meet, not to be saved, but because we are saved and that we may maintain our salvation. We are not to work for salvation but to work it out. (Phil 2:12), "Work out your own salvation with fear and trembling."

Free grace is not the bone of contention but the conditions in the plan of salvation Jesus gave, these conditions are very simple. Baptism is a simple, beautiful service and is a condition we must meet to put on Christ.

(Gal. 3:29) For as many of you as were baptized into Christ did put on Christ." Jesus, our Lord, was baptized, immersed, in Jordan, not to wash away his sins, but to fulfill all righteousness; for an example to us.

Roman 6 says baptism is to be emblematic of the death, burial and resurrection of our Lord, which only can be symbolized by im-

mersion. Man tells us it is not essential. Will we follow the example and command of our Lord or will we follow man?

Jesus knowing the curse Dame Fashion would bring upon the world, gave some conditions on clothing the body. (I Tim. 2:8, I Pet. 5:3) Not to wear gold, pearls or costly clothing, not the "putting on" of apparel but the ornament of a meek and quiet spirit. Some commentators tell us that does not prohibit the wearing of jewelry or beautiful clothing, but we should not regard them real ornaments in comparison to good life. Others tell us it is alright to wear gold if it is not worn for jewelry: for example the wedding ring, which is worn as a token or pledge of their abiding love. But is it any assurance that the wedding vows will be kept: for proof that it is not, we only need to look at our divorce courts. If the wedding has been made in heaven love will abide without that token. Then why follow a custom, even though it is popular, which is not in harmony with the conditions Jesus gave? When I put a ring on my finger I am wearing

gold, the very thing Jesus said I should not do. God made no exceptions.

"Greet ye one another with an holy kiss." Man tells us this is not applicable in our day as there are too many disease germs, but dear reader, the good Lord knew all about disease germs when he gave the command. The salutation is the outward symbol of the love brethren and sisters should have for each other and he has commanded that we observe it. I fear it is not observed because it is not a popular custom.

The question is, are conditions essential unto salvation; can't we be saved without them? It is a question the individual must settle between himself and God. We find no promise in the book outside of obedience. Commands are given and we are told to obey them. Even after doing so we are unprofitable servants, we have done only that which was our duty to do, we have merited nothing; we have been saved by grace.

In Christ's sermon on the Mount, Matt. 8:21-27, He gave the disciples a picture of the judgment. He told

them that many, and that meant professing Christians, as they called Him Lord, Lord, would come to Him in that day and tell what wonderful things they had done here on this earth, even to casting out demons, but the verdict would be "Depart: I never knew you." Why? Then He told them men are building on two foundations, one is the solid rock foundation which is "Thus saith the Lord," the other is the sand foundation which is "just as you believe or unbelief."

Each individual is building a life, it may be a beautiful building full of good deeds, but Jesus says the test will be the foundation on which it is built, when the storm comes the sand foundation will wash away and the building will crumble, the one that obeys His commands will stand the test.

These conditions Jesus gave are means of grace to help build our lives for Him. Then why not take Him at His word, we cannot do too much for Him. He shed His blood to save our souls. Brother, sister, friend, some of that blood was shed for you, some for me. He proved

His love for us by dying for us! How can we prove our love for Him? "He that hath My commandments and keepeth them, he it is that loveth Me."

Hearing and doing we build on the rock. Hearing alone we build on the sand. Both will be tried by the storm and flood, only the rock the trial will stand.

R. 2, Ashland, Ohio.

BE YE ALSO READY

Hayes Reed

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24:44.)

"But of that day and hour knoweth no man, no not the angels of heaven, but my Father only." (Matt. 24:36.) "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. And knew not until the flood came and took them all away; so shall also the coming of the Son of man be." (Matt. 24:38-39.) Of course none of us know

when our Lord will return, but He has told us of many signs preceding His second coming, and as He sat upon the Mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? And Jesus answering them began to say, Take heed lest any man deceive you: for many shall come in My name, saying I am Christ, and shall deceive many. And when ye shall hear of wars and rumors of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nations shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles; these are the beginnings of sorrows. (Mark 13:3-8.)

There are at the present time two great wars raging, one in Spain and one in China, and every nation building greater and larger warships, and armies than ever was known.

The great nations of Europe are at enmity with

each other. Paul in writing to Timothy told of the conditions that would come in the last days. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." (II Tim. 3:1-6.)

Paul seems to be describing these present day conditions very well. Another sign of Christ's soon return is, the Jews are returning to their native land. (Ezekiel 37.) The condition that made it possible for them to return was brought about by the world war. Prior to the world war there were only a few thousand Jews in Palestine. Now there are approximately more than a million Jews in the holy land. There are approximately more than fourteen million Jews in the world.

So we see that they are returning very fast since the World war.

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things know that it is near, even at the door." (Matt. 24:32-33.)

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, watch. Amen.

Carthage, Va.

WHY I BELONG TO THE DUNKARD BRETHREN CHURCH

E. M. Alltus

We, as a church believe as we read in the gospel of Luke, if we do not receive the kingdom of God as a little child we will not enter into heaven. We must accept the word of God as we read it in the Bible, as it is the message from heaven. We should preach the word,

reprove, rebuke, exhort, with all long suffering and doctrine. (II Tim. 4:11-2.)

We also find in Matt. 28:20, "Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen." Here are some of the things the church observes and we see here we are not only to follow a few of the commands but to observe and follow all.

We as a church believe in baptism the way the Master taught it and the way he was baptized, as he set the example for us to follow. As we read in the sacred book, Christ gave the great commission to all. He told His disciples to go into all the world, teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost. (Matt. 28:19.)

We find trine immersion practiced as far back as Christ's baptism and His true followers are still following the pattern He gave. We also find He says "Repent ye and be baptized and have your sins washed away." We find Christ was free from sin, but he was

baptized as an example for us. He not only demanded repentance but baptism that their sins might be washed away. In Rom. 6:5 we read where He commanded the true repented convert to be baptized by a forward action. In the likeness of His death. And, as Bible readers we all know he bowed His head forward on that cruel cross and died. Every reference refers to a forward action.

We, as a church follow the command and example of Jesus in another ordinance called "feet washing" which we find in John 13: 4-17, for Jesus said, "For I have given you an example that ye should do as I have done to you." And we read where Jesus told Peter if he would refuse to let him wash his feet he would have no part with him. And, dear readers, we all want to have a chance in the end to live with Jesus in the home He has gone to prepare.

We, as a church, observe the ordinance of the Lord's Supper. Here is a meal Christ commanded. We observe in the evening, and dear ones, it grieves us to see how far from the teachings and example our bless-

ed Lord gave the people who claim to be His followers, have drifted. They observe the Lord's supper at noon or 11 o'clock in the day. We read in the gospel of John 13:30, when they had finished the sop and gone out it was night. Here it is so plain no one can be mislead that our blessed Master instituted the supper any other time to be observed than at night.

We find in I Cor. 11: 33-34, Jesus commanded when His people met to eat the Lord's supper they should tarry one for another, and etc. And we, as a church try to follow the teachings of our blessed Master as close as possible by observing the communion following the supper as He did as given in Mark 14:17-23. We also observe the command He gave, to greet one another with a holy kiss. (Acts 20:37, Rom. 16:16.)

We also find in Hebrews where Christ taught us to be peaceable, and in I Cor. 13, a lesson on love. If Christians would love each other dearly I am sure we would have a better church. We are taught to be separate from the world, not to

follow the worldly fashions and customs. Swear not at all, and we as His followers do not believe in secret organizations or going to war, but try to help our fellow men to see a better light.

We also as a church observe the ordinance of anointing the sick as commanded in James 5:14-15, also the prayer veil.

We, as a church, believe if we each one follow these teachings of God's holy word and live close to the One who died on that cruel cross, we will receive a crown of life which fadeth not away. For Jesus said if ye love me you will keep My commandments. Let us, dear brother and sister, keep the command and show to the world we are following Christ.

NEWS ITEMS

VIENNA, VA.

The Vienna Dunkard Brethren waited long and prayed and labored hard for the blessed experience they enjoyed from November 27, to and including December 4.

Eld. A. B. Rice came to us the morning of November 28th, and at

10 a. m. we met for the first time in our new church-house for Sunday school, and preaching at 11:00, when Bro. Rice gave his first sermon of a week's series of meetings. The services each evening were very well attended and the sermons full of the plain unadulterated word of truth. As a result of the week's labors on Saturday, December 3rd, though it was rainy and the weather conditions very disagreeable, three young sisters and two young brethren were led into the flowing stream where they received Christian baptism. Our hearts are made glad by the addition of these five to our number.

Sunday morning, December 4th, the attendance at our Sunday school was 87, following at 11 a. m. Eld. Jacob D. Glick of the Berea congregation, near Dayton, Va., very ably delivered the dedication sermon to a well filled house. Many thoughts of God's goodness to us and our obligation and responsibility to Him were brought to us that shall long remain with us. Over a hundred took dinner in the basement with us. In the afternoon at 2:30 Eld. W. H. Demuth of Waynesboro, Pa., gave us a very inspiring message, after which Eld. A. B. Rice talked to us on self-examination. In the evening 38 (19 brethren and 19 sisters) surrounded the Lord's table together with Eld. A. B. Rice officiating. Our sincere thanks and praise arose to our Father above for this blessed privilege.

We were sorry because of weather conditions and the long distance to their homes that some of our brethren and sisters, who could not stay over night with us, had to go

home before the evening service.

Some of other faiths who met with us at these meetings expressed appreciation of the old time hearty hand shake and kind reception they received and the plain simple truth from the word of God they heard. We are grateful for the presence of all who came and know there were others who would have come as we had anticipated but because of weather conditions were hindered.

Several of our elderly sisters were with us during these meetings, one who lives a distance away came on Thursday and stayed for the remaining meetings, another who is 94 and attends services every Sunday could not attend the night services but was with us the entire day on December 4th, and for the love feast in the evening. God spared them, as was their desire, to see the church house finished and dedicated and one only need to look at them to see their joy was full.

Those of us who are younger can not fully comprehend the extent of appreciation and joy our older brethren and sisters realize in the service of their Lord and His worship but let us sincerely try to be like them as they are like Him that His church may be perpetuated and kept pure as he would have it.

To our ministering brethren; our pulpit is open to you, come and fill it, and bring others with you, all are welcome, come-

Sister Anna E. Flohr.

WATERFORD, CALIF.

Pleasant Home church met in regular quarterly council, on December 9th at 7:30 p. m.

Meeting opened by singing and

reading of Eph. 6, and prayer by our Elder S. B. Hoover. Report of annual visit was given, all very favorable as the members were all willing to work for a greater degree of holiness within themselves and others, and still in the faith as when they came in the church. It seems our faith should get stronger, or we should be stronger in the faith as we grow older.

Not much came before the meeting, but all was done in a very satisfactory way.

Our little church is still growing, on Sunday morning, New Year's Day, one more dear soul came out on the Lord's side, and received christian baptism at 3 o'clock in the afternoon, a wonderful start for the New Year.

This makes eight new members in this church this year, three by immersion, one reclaimed and four moved in from other congregations, and others are counting the cost. We are praying for them that they may not delay to long as we have no promise of tomorrow. Today is the day of salvation, if ye hear His voice harden not your hearts as in the days of provocation.

Sister Ida E. Peters, Cor.

GOSHEN, IND.

On December 17th, we met in quarterly council at 1 o'clock p. m. with Elder B. E. Kesler in charge. He read Rom. 8:1-14, followed by prayer.

At this meeting we elected our Sunday school and church officers as follows for church service: Bro. B. E. Kesler, elder; Bro. Dallas Sigler, clerk; Bro. B. F. Priser,

treasurer.

Our teachers are selected and we sincerely pray all officers and the entire school will really be "the church at work" in the coming year, if it be the Lord's will that we remain here.

At present there isn't much sickness in the membership here and the attendance has been good.

Our two young ministers, Bro. Ray Swihart and Bro. Geo. Replogle began at once to take their turns in preaching, which has helped so much, they are doing very well, may the Lord keep them humble and active in His service.

Mrs. Sarah E. Yontz.

R. 2, Topeka, Ind.

NEWBERG, ORE.

The Newberg Dunkard Brethren met for their last quarterly council for the year 1938, on December 22nd. The meeting was opened by singing No. 236, Bro. J. A. Reed led the devotional after which our Elder, Bro. E. L. Withers took charge.

The election of officers for the coming year was the main order of business. Bro. E. L. Withers was re-elected elder, Bro. Earl Lilly. Sunday school superintendent, and other officers that were needed.

We were not able to have our meeting this fall as we had planned, but we hope to have some in the early spring. Will announce the time later.

Six were added to our church in the past year. We trust and pray in the coming year, 1939, we may continue to grow. The meeting was well attended and a fine Christian spirit was manifested. Pray for us

that we may continue to do the will of the Master.

Sister Dora Spurgeon,
401 N. Harrison St.,
Newberg, Ore.

ASTORIA, ILL.

We the Astoria Dunkard Brethren held a one week meeting, beginning October 9th and closing October 16th.

Elder Lorenz of Greentown, Ind., was our evangelist. Bro. Lorenz preached the word with power which was not only felt by the members of this congregation but people from various denominations were made to confess that Bro. Lorenz spoke nothing but the whole gospel.

The church was built up in that most holy faith and as the result of his untiring efforts two young precious souls were made willing to accept Christ as their personal Savior.

Our love feast was held October 15th, 16 surrounding the Lord's tables to commemorate the sufferings and death of our Lord and Savior.

May God's richest blessings attend all those who labor as did Eld. Lorenz in bringing to the ears of his listeners the unadulterated word of God.

We thank God that He still has prophets in Israel who are not afraid to renounce sin in the smallest as well as in the largest degree. Being few in number the Astoria church needs your prayers so do not forget to pray for us.

Eld. A. H. Lind.

MECHANICSBURG, PA.

We met in council December 29, 1938, at 7:45 o'clock with Elder Jacob A. Miller presiding. Bro. Eckert opened the meeting by reading I Peter 3, beginning at the 8th verse to the end of the chapter. Former minutes were read and approved. Next was the electing of Sunday school officers.

Our Elder gave us some admonition on going to worldly places of amusement. The members were not all present on account of some being sick. Closing prayer by the writer.

Harry L. Junkins, Cor.
R. 1, York Springs, Pa.

CLOVERLEAF, COLO., CHURCH

The Cloverleaf church met in quarterly council December 31, 1938. The meeting was opened by Bro. Walter Pease, reading a part of the 12th chapter of Romans and leading in prayer.

Elder Marion Roesch presided over the meeting.

All our church and Sunday school officers were elected for the coming year. Bro. O. T. Jamison was chosen Elder for one year. All business was disposed of in a Christian manner.

We have Sunday school each Sunday at 10 o'clock, and preaching at 11:00. Also song service at 7 o'clock in the evening and preaching following.

We had services and basket dinner at the church on Thanksgiving Day.

Most of our services are well at-

tended, although we have had sickness among our members for two months. We ask an interest in your prayers for the church at this place.

Sister J. L. Wertz, Cor.,
McClave, Colo.

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OBITUARY

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SUSAN B. BROWER

Was born February 14, 1860 in Augusta County, Va., and passed to the great beyond on December 31, 1938 at Quinter Kans., at the close of the day and the close of the year, aged 78 years, 10 months and 17 days.

She was married to Amos Leedy on October 29, 1903, who preceded her in death about 6 years.

She leaves to mourn her going one sister, step-children, nephews, nieces, numerous friends, brethren and sisters.

She was baptized in the German Baptist Brethren church at 16 years of age and lived faithfully to the end. She was afflicted for several weeks, but was bedfast only one and onehalf weeks, bearing her affliction with Christian fortitude.

On November 28th, she called for the anointing from which she received much comfort.

In vain our fancy strives to paint
The moment after death;
The glories that surround a saint,
When he resigns his breath.

One gentle sigh is fetters break,
One effort and he's gne;

And lo, the willing spirit takes
Its mansion near the throne.

We strive, but all our efforts fail,
To trace that upward flight;
No eye can pierce within the veil
Which hides the world of light.

Yet, though we see them not, we know

Saints are supremely blest;
And freed from sin, and care, and woe,
And with their Savior rest.

Funeral services were conducted from the Dunkard Brethren church at Quinter, Kans., by O. T. Jamison and Wm. Root on Monday, January 2nd, at 2 p. m.

On Tuesday, January 3rd, the body was taken to Navarre, Kans., for burial, at which place home and grave-side services were held by Pastor Kinzie of Navarre, and O. T. Jamison of Quinter.

Malissa C. Jamison, Cor.

**MINISTERIAL LIST OF DUNKARD
BRETHREN CHURCH**

Andrews, Harry E., Empire, Cal., M.

Ahner, Jacob, 2726 Broadway, Ft. Wayne, Ind., E.

Beer, J. H., Denton, Md., E.

Beery, L. W., Union, Ohio, E.

Bryant, J. E., Grand Junction, Colo., E.

Brown, J. D., Poplar, Mont., E.

Bowman, T. I., Port Republic, Va., E.

Broadwater, Jonas, Barton, Md., M.

Bussear, Z. I., Freesoil, Mich., E.

Butts, Ira, Morencie, Mich., M.

Click, D. M., Grand Junction,

- Colo., M.
 Demuth, W. H. Waynesboro, Pa.,
 R. 4, Box 308, E.
 Dickey, Howard, Astoria, Ill., M.
 Ebling, David, Bethel, Pa., M.
 Ecker, T. C., Taneytown, Md., E.
 Eckert, Lester, Mechanicsburg,
 Pa., R. 2, M.
 Fashnestock, A. G., Lititz, Pa., E.
 Flohr, L. B., Vienna, Va., E.
 Flory, J. B., Jewell, Ohio, M.
 Glick, J. D., Dayton, Va., E.
 Gibble, Abraham, Myerstown, Pa.,
 M.
 Gilbert, Frank, Brethren, Mich.,
 E.
 Green, John T., Lonaconing, Md.,
 E.
 Gunderman, H. M., Vienna, Va.,
 M.
 Harlacher, Galen, Newburg, Ore.,
 M.
 Harp, James, Newberg, Ore., E.
 Harris, Otto, Antioch, W. Va., M.
 Hawbaker, John M., Minburn, Ia.,
 E.
 Helm, Martin, Ashland, Ohio, E.
 Hoover, Blair, 341 Yosemite St.,
 Modesto, Cal., E.
 Hostetler, D. M., Montpelier, Ohio,
 E.
 Jamison, O. T., Quinter, Kan., E.
 Jarboe, H. I., McClave, Colo., M.
 Kegerreise, Henry, Rummerfield,
 Pa., M.
 Kegerreies, James, Bethel, Pa., R. 1,
 M.
 Koonas, Emmanuel, Converse,
 Ind., R. 1, E.
 Kesler, B. E., 1401 Chicago Ave.,
 Goshen, Ind., E.
 Koch, D. P., Montpelier, Ohio, E.
 Klepinger, D. P., Peru, Ind., E.
 Kreider, Lawrence, Covington,
 Ohio, R. 2, E.
 Lind, A. H., Astoria, Ill., E.
 Lorenz, Peter, Greentown, Ind., R.
- 2, E.
 Lebo, Benjamin, Carlisle, Pa., R.
 1, M.
 Lilligh, Henry, 1530 N. Monroe St.,
 Decatur, Ill., E.
 Leatherman, Minor, Antioch, W.
 Va., E.
 Mathias, Oscar, Hummelstown,
 Pa., M.
 Miller, Clyde J., Bryan, Ohio, E.
 Miller, Joseph A., Wawaka, Ind.,
 M.
 Mellott, Z. L., Oakland, Md., E.
 Morphew, Paul, Peru, Ind., M.
 Myers, Theo., North Canton, Ohio.
 R. 7, E.
 Myers, J. L., Loganville, Pa., E.
 Myers, Jos. H., Glen Rock, Pa., M.
 Miller, Abraham, Montpelier,
 Ohio, R. 3, E.
 Miller, Jacob, A., Mechanicsburg,
 Pa., R. 2, E.
 Mallow, Owen, Brood, W. Va., M.
 Moss, L. I., Hickman Mills, Mo., M.
 Mosser, Henry, Oakland, Md., M.
 Ness, Charles H., Dallastown, Pa.,
 R. 1, M.
 Obrien, Charles, Antioch, W. Va.,
 E.
 Parker, Herbert, Brookville, Ohio,
 M.
 Peters, M. S., Newberg, Ore., E.
 Pratt, E. W., Wenatchee, Wash.,
 R. 3, E.
 Petry, James F., Troy, Ohio, R. 1,
 M.
 Pease, Walter C., McClave, Colo.,
 M.
 Racer, J. A., Luray, Va., E.
 Reece, E. J., Fairview, Mo., E.
 Reed, R. Q., Roanoke, Va., E.
 Reed, J. A., Newberg, Ore., E.
 Replogle, George, R. 1, Elkhart,
 Ind., M.
 Rice, Arthur, Frederick, Md., R.
 3, E.
 Rice, Joshua, Frederick, Md., M.

Roesch, Marion A., McClave, Colo., E.
 Roesch, Melvin, McClave, Colo., M.
 Royer, Roscho, Dallas Center, Ia., E.
 Root, J. A., Waterford, Cal., E.
 Root, Wm., Great Bend, Kan., M.
 Robbins, J. P., Potsdam, Ohio, E.
 Shumaker, L. A., Louise, Va., M.
 Steele, D. B., Wenatchee, Wash., R. 2, E.
 Steele, J. W., Wenatchee, Wash., 532 Methow St., E.
 Steele, D. E., Wenatchee, Wash., R. 2, M.
 Shank, Ray S., Mechanicsburg, Pa., 25 Cover St., M.
 Smith, J. Harry, Mechanicsburg, Pa., R. 5, E.
 Smith, Paul, Mechanicsburg, Pa., R. 5, M.
 Shriner, Bernie, Littlestown, Md., M.
 Shaffer, Dewey, Gormanian, Md., M.
 Sponseller, John, Sherwood, Ohio, E.
 Strayer, O. L., Vienna, Va., E.
 Surbey, Howard, North Canton, Ohio, M.
 Swihart, Roy, Goshen, Ind., M.
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 Woodard, A. B., Gowrie, Ia., M.
 Wyatt, Rufus, North Canton, Ohio, R. 6, E.

PROVING GOD

W. H. Demuth

In Rom. 12:2 we have, "Be not conformed to this world, but be ye transform-

ed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." There are a number of people in the churches of today who have never proven God. The man of Luke 14:19 who had bought five yoke of oxen was so anxious to prove them that he could not wait until the next day, but had to do it that evening. When we get something of this world we are very anxious to see if it fits our needs or not. But in accepting Christ as our personal Savior, too many are satisfied with having their name on the church record, and being numbered with the people of God. And therefore do not prove Him to see if He fits their personal and spiritual needs.

First in order to prove God we must be transformed, we must get sin out of our lives. We must live the Christ-life. And that will place us in a position to prove God. He wants us to prove Him. In Mal. 3:10 He says, "Bring ye all the tithes into the store house that there may be meat in my house, and prove me now saith the Lord of Hosts, if I will not open the windows

of heaven and pour you out a blessing, that there shall not be room enough to receive it." This was commanded to His people in the old dispensation. We are to prove Him just as much today.

In Matt. 6:33 He says seek ye first the kingdom of God, and His righteousness and all these things shall be added unto you. Are we going to prove God in this?

Most people seek the earthly things first and expect God to add righteousness to them. God feeds the sparrow, He clothes the fields. Have we faith enough in Him? Can we trust Him that He will do just as He has said? He feeds the sparrow by its help. He clothes the field by its fertility, so He will clothe and feed us by our activity and industry.

There are some ministers today who have not proven God. Jesus says in Acts 1:8, "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me." etc. But many prefer to rely for their power on the instruction they received at college. In Acts 4:13 it says Peter and John

were ignorant and unlearned. But after the day of pentecost Peter became the evangelist during whose preaching three thousand souls were added unto the church. And John became the Prophet to whom God revealed the future as given in the book of Revelations. So God is able through the power of the Holy Ghost, by whom He works today, to take fishermen or the lowest of men, and make great ministers and teachers in His service.

We sometimes unconsciously prove the Lord. Psa. 103:8 says, "The Lord is merciful and gracious, slow to anger, and plentious in mercy." No doubt we many times grievously try His patience, by our carelessness and thoughtlessness. His anger is often kindled against us because of our pet notions and theories. But we can be thankful He does not keep His anger forever, and is ready to help us in time of need. So shall we not give Him a chance to prove it?

Waynesboro, Pa.

We must not forget to keep worship at the heart of life.—Henry T. Hodgkin.

WHEN JESUS COMES AGAIN

C. W. O'Brien

When Jesus comes as King, shining in all the glory of himself and his Father, He will indeed be wrapped in a blaze of boundless glory.

How different such a coming from that witnessed at His first coming. He came then a stranger to His own professed people. He will come again to be received by all them that believe.

Then, He came in weakness, now He will come in power to scatter His enemies. He was then a babe in Bethlehem's manger, wrapped in swaddling clothes, and He lived to wear a crown of thorns. Now He comes a king, wearing a crown of glory, and attended by all the shining angels.

Then He came to bear the burden of sin, to suffer and to die; now He comes never more to die. But bearing crowns of life for all His people.

Thank God that this time He comes not an infant.

He comes not again to be treated with scorn. He comes not to Gethsemane to weep and sweat as it were blood. He comes not to die on the cross to purchase for rebels a pardon. Oh, what joy for the righteous, and we shall see Him, as He is. He whose hair is white like wool, as white as snow. Whose eyes are as a flame of fire; whose feet are like unto fine brass as if they burned in a furnace; whose voice is as the sound of many waters, and whose countenance is as the sun shining in His strength. (Rev. 1:4-17.) But this is too much for our understanding. We must wait for the glad day of his actual coming, when our eyes may behold Him in all His Splendor; for it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is. (I John 3:2.)

Doctor's Inlet, Fla.

It is with narrow-souled people as with narrow-necked bottles—the less they have in them the more noise they make in pouring it out.—Pope.

THE HEAVENLY CITY

Far beyond this earthly kingdom,
Lies a city bright and fair;
Wide its pearly gates are open
For no night is ever there.

Flowers and fruits are there
parental,

There they grow on every side;
And the river clear as crystal,
Sweeps on still with swelling tide.

Golden harps and angels' voices,
Ever keeping sweeter time;
Fill that wide and glorious city,
With a melody, sublime.

But the splendor of that city,
Its chief glory and its peace;
Is the present lovely Jesus,
Is His favor and His grace.

Down beside the living water,
Thou dost lead thy chosen band;
Wiping tears from off all faces,
With His tender loving hand.

No more thirst or no more hunger,
Neither cold nor burning sun;
Shall perplex the ransomed spirits,
Gathered round Thy holy throne.

Far beyond this earthly kingdom,
Lies a city bright and fair;
Oh! how blessed are the spirits,
Who have found an entrance
there.

Aimless spirit child of pleasure,
Hurrying on with thoughtless
feet;

Be persuaded, kneel a supplant,
At the gracious mercy seat.

He who sits there, once on Calvary,
Died indeed that you might live;
He who sits there, is a Savior,
Ever ready to forgive.

Flee unto that great Redeemer,
Lean upon His gracious breast;
He will lead you to that city
Where the weary are at rest.

At rest in Jesus' faithful arms,
At rest as in a peaceful bed;
Secure from all the dreadful storms
Which round this sinful world
are spread.

Sel. by Emma Willhide.

SENTENCE SERMONS

Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. (I Tim. 4:8.)

He is not only idle who does nothing, but he is idle who might be better employed.—Socrates.

Put on the whole armour of God, that ye may be able to withstand the arts of the devil.—Eph. 6:11.

What greater cause and what more splendid adventure can be set before the youth of the world than the endeavor to bring into being that age-old dream of saints and sages—the great commonwealth of the world as the visible embodiment of the brotherhood of man.—Sir Arthur Henderson.

A man's character is the reality of himself: his reputation, the opinion others have formed about him; character resides in him, reputation in other people—the one is the substance, the other is the shadow.—Beecher.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 1—Gal. 5:1-26.
 Jan. 8—Gal. 6:1-18.
 Jan. 15—Eph. 1:1-23.
 Jan. 22—Eph. 2:1-22.
 Jan. 29—Eph. 3:1-21.
 Feb. 5—Eph. 4:1-32.
 Feb. 12—Eph. 5:1-33.
 Feb. 19—Eph. 6:1-24.
 Feb. 26—Phil. 1:1-30.
 Mar. 5—Phil. 2:1-30.
 Mar. 12—Phil. 3:1-21.
 Mar. 19—Phil. 4:1-23.
 Mar. 26—Col. 1:1-29.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 1—Jesus Found in The Temple. Luke 2:41-52.
 Jan. 8—Jesus Baptized in Jordan. Matt. 3:13-17.
 Jan. 15—Misusing God's House. John 2:13-25.
 Jan. 22—The Disciples Saved From Danger. Matt. 8:23-27.
 Jan. 29—Feeding the Five Thousand. Matt. 15:13-21.
 Feb. 5—Healing the Ten Lepers.

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Luke 17:11-19.

- Feb. 12—Helping the Needy. Luke 10:25-37.
 Feb. 19—Comforting a Sad Family. John 11:1-44.
 Feb. 26—A Boy Returns Home. Luke 15:11-32.
 Mar. 5—Jesus the Children's Friend. Mark 10:13-16.
 Mar. 12—Honoring Jesus as King. Matt. 21:1-11.
 Mar. 19—Jesus Washing the Disciples Feet. John 13:1-20.
 Mar. 26—Betraying Jesus. John 18:3-12.

BIBLE MONITOR

Vol. XVII

February 15, 1939

No. 4

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

VICTORIOUS CHRISTIAN LIVING

Part III

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." (Job 1-1.) The third factor that figured in Job's victory over all the temptations of the evil one was, that he "eschewed evil." This statement reveals to us the attitude that Job evidenced toward sin. This conduct on the part of Job kept him from many temptations, as is evidenced in the conversation between God and Satan. "Then Satan answered the Lord, and said, doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that

he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land." (Job 1:9-10.)

According to Webster, to eschew means to shun or avoid. We conclude then that whenever Job was confronted with anything that had the appearance of evil, he would shun or avoid it. Evidently he kept at a safe distance from anything that had the appearance that it might contaminate him with sin. But, the question arises, why did Job eschew evil? The book of proverbs gives us some light on this question; "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate." (Prov. 8:13.) In this reference it is revealed that God hates evil and that godfearing men hate evil. This, then, is the answer to

our question: Job avoided evil because he hated it.

There are many truths intimated in the statement that Job eschewed evil which are interesting to meditate upon. In the first place it is certain that Job recognized the fact that he was living in a world where evil was abounding.

Second, he recognized that sin was displeasing to his Maker and realized that if he would partake of it that he would suffer for it in this life and be brought before his God in judgment hereafter. He hated sin because he knew that it would condemn him to everlasting punishment if he would engage in it.

Third: He was aware of the fact that the evil of the world could not harm him if he would not partake of it and become guilty of sin. This is why he avoided it.

Fourth: Job evidently had resolved within his heart that he would not defile himself with sin. His manner of life was evidence of this. "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23.)

Fifth: He evidenced a living faith that merited and

enjoyed the help and protection of his God. The hedge that God had erected about him and all his possessions shielding him from Satan is indicative of this.

Sixth: Job had crucified the flesh with the lusts thereof and lived not according to the whims and fancies of the fickle human mind but according to the word of God which kept him in favor and fellowship with God.

In our consideration of this righteous character we should treasure these truths that are revealed to us and make them part of our lives that we too may enjoy the blessings that Job experienced. Our God is no respecter of persons and he will supply us with all needed help if we prove ourselves worthy of it.

The New Testament teaches us very clearly the attitude that we should manifest toward evil and we need not expect victory unless we follow it's teachings faithfully. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." (Rom. 12:9.) But every man is tempted, when he is drawn away of his own

lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. (Jas. 1:14-15.) "And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11.)

If we follow the scriptural instructions carefully on this matter our success in the christian life is assured. We can triumph over all of the temptations of the evil one for our God will supply every need. The Lord cares for His own.

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." (I Peter 3:10-12.)

CLUSTER OF GRAPES

Lewis B. Flohr

Many have often wonder-

ed at and about the cluster of grapes which the spies took from the promised land back to the Israelite camp, and the critics have attacked its veracity, due to its being carried between two of them.

The Biblical record says (Num. 13:23-24), "And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

The brook Eshcol, which means "torrent of the cluster," was just to the southwest of Hebron. In modern times it has not lost its repute for its fine grapes, said to be the size of a prune or a man's thumb, a cluster weighing 10 or 12 pounds. The method of carrying the cluster was not necessarily because of weight, but to preserve it entire and in good condition as a specimen of the production of the Promised land, seeing the children of Israel were acquainted only with the

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scanty vines and small grapes of Egypt.

Eight years ago I clipped the following: The largest bunch of grapes ever brought into this country arrived at New York yesterday on the Red Star liner Westernland and was taken from the ship's refrigerator in a specially iced truck to a cold storage plant, . . . for exhibition next week. The cluster weighs 39 pounds, is 41 inches long and two feet

in diameter, and is valued at \$234. . . . It was grown in a hothouse near Brussels.

Vienna, Va.

THE RETURN OF THE JEWS TO PALESTINE

Its Relation to the Second
Coming of Christ

B. E. K.

In the study of this subject we must ever keep in mind the statements of our Lord, "For ye know not what hour your Lord doth come. For in such an hour as ye think not the Son of man cometh. Watch therefore, for ye know neither the day nor the hour wherein your Lord doth come." (Matt. 24:42-44; 25:13.) "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son. but the Father." (Mar. 13:32.) This settle the matter so far as to our knowing the time of His coming.

"Therefore let no man deceive you by any means. for that day shall not come except there come a falling away first, and that man of

sin be revealed, the son of perdition." (II Thess. 2:3.) The disciples asked Jesus when the time would be, and he answered, "it is not for you to know the times or the seasons, which the Father has put in His own power." (Acts 1:7.) No use then to speculate over the matter. It's a little secret the Father is keeping to himself.

"But don't you think the time is near?" "Yes, and no. A thousand years is a long time according to our reckoning of time. A thousand years to Him "are but as yesterday when it is past." His first advent was 1939 years ago to us. To Him it was day before yesterday. God's plans and purposes move in cycles of years. A day to us may be a thousand to him. It's only a difference in our methods of reckoning time. Eternity to us is indeterminate, to Him it is today—now.

But now if we wish to speculate, let's ask ourselves: How long will it be till Israel shall get control and resettle the "holy land?" Great Britain has a mandate over the land now, and Jew and Arab are fighting for control. How long will the strife continue?

Who will be final victor? Unquestionably, the Jew. How long thereafter before he will get settled down and quiet prevail? When Britain will have withdrawn her troops and left the country in the hands of the Jews, how long will it take to build the wonderful temple as Ezekiel describes it? Herod's temple was "46 years in building." This will be much more magnificent and pretentious. Read Ezekiel, chapters 40-44 for its description.

And when the temple is built and the tribes are quietly settled on their allotments (Ezek. 48:1-29) how long are they to hold peaceable possession, and and will they be in possession of the land when He comes? Will they go through the great tribulation that is supposed to follow that momentous event, or will they be "caught up in the air to meet Him?" If all this must come to pass, (and it must) before He shall be seen coming in the clouds, can we say it is near at hand? What does the reader think? In the writer's estimation, we need not look for Him for a number of generations yet,

just how many, it is needless to say.

"But isn't He to come at the end of this two thousand years?" Not necessarily so.

"Well, hasn't some great event occurred every two thousand years since creation?" No two thousand years have ever marked the time of any important event. From Adam to the flood was 1,654 years, from the flood to the Exodus was 797 years, from the Exodus to the first advent was 1491 years, (accepted chronology). From Christ to the present, 1939 years, the longest of any of the periods. Then why expect Him at the end of this or at the end of any two thousand years? According to the above the world is now 5580 years old, lacking 120 of being 6,000 years. The first two periods can be verified by the Bible. The 1491 years' period is the commonly accepted time, and the one used by common consent. The last, the 1939 is no doubt correct.

"Well then, haven't all the prophecies referring to His coming been fulfilled?" No, else He would already have come. When all those prophecies are fulfilled He'll be here, and He'll be

here on time. We may be assured of that. And He may be here before many are ready for him. "As it was in the days of Noah, so shall it be" when He comes. One sign fulfilled: "Ye shall hear of wars and rumors of wars." Another sign fulfilled. But "the end is not yet." "For there shall arise false Christs, and false prophets, and shall show great signs and wonders." Another sign, has it been fulfilled? Who are those Christs and those false prophets?

And what are those signs and wonders? No doubt they are here or will be here, but who will dare name them? And how many would name the same persons or things? "Wherefore if they shall say He is in the desert, go not forth," (to see him). "Behold he is in the secret chamber, believe it not." Why? Because when He comes everybody will see Him, "For every eye shall see Him."

Yes, "nations and kingdoms have arisen against one another," (for centuries.) Famines, pestilences and earthquakes are by no means of recent origin. There are no signs

of His immediate coming, but are events leading up to that momentous event. "They shall deliver you up to be afflicted, and shall kill you." That was the sad fate of many during the "Dark Ages" and the "Crusades." And "ye shall be hated of all nations, and many shall be offended and shall betray one another, and hate one another." Are we hated of all nations? Are any "offended and betraying one another?" Is the "love of any waxing cold?" When ye shall see all these things, know that it is near even at the door." Did his disciples see all these things? Have we seen them? if so, the time is imminent.

"And I will bring again the captivity of my people of Israel and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall plant gardens and eat the fruits of them. And I will plant them upon their land, and they shall be no more pulled up out of their land which I have given them saith the Lord thy God." (Amos. 9:14-15.) How long will it take to build those cities and plant those vine-

yards and gradens? And how long will they inhabit those cities, and eat the fruit of those vineyards and gardens? Answer: "They shall no more be pulled up out of their land saith the Lord thy God."

"And it shall come to pass in that day, the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and Judah shall dwell forever, and Jerusalem from generation to generation." (Joel 9:18-20.)

The mountains shall drop down new wine because of the fruitful vineyards. The hills will flow with milk because of their herds of fat cattle. And a fountain shall flow forth of the house of the Lord, because of the abundant rainfall, and all the rivers shall flow with water, and Judah shall dwell forever, and Jerusalem from generation to generation. How long will this continue? "They shall no more be pulled up out of their land."

"And they shall dwell in the land I have given to my servant Jacob, wherein your fathers have dwelt, even

they and their children and their children's children forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them, and set my sanctuary in the midst of them forever." (Ezek. 37:25-26.) They are to dwell in the land wherein their fathers dwelt, and God will make an everlasting covenant of peace with them and place his sanctuary in the midst of them forever more. How long will this continue before He comes? The writer is "no prophet nor the son of a prophet," and is making no predictions nor interpretations of those prophecies. They are plain and specific and need no interpretations. And so the reader is left to draw his own conclusions. No token of his immediate appearing is seen by the writer.

"But what has the return of Israel to do with the second coming?" Much from three viewpoints, viz: How long before the "holy land" will be repossessed by the Jews; how long will it take to build their magnificent temple; and how long after they are peaceably settled in their home land till He shall come in "power

and great glory" to claim His own and "take vengeance on all them that know not God and that obey not the gospel of our Lord Jesus Christ?" "Therefore, be ye also ready, for ye know neither the day nor the hour wherein your Lord doth come."

THE REVELATIONS, A SERIES OF ARTICLES

Wm. Root

Revelations in the light and harmony of the other books of the New Testament.

The writer, John the beloved apostle. Place of interpretation and perhaps the writing of the book, the Island of Patmos, off the western coast of Asia Minor, where John was banished "for the Word of God and for the testimony of Jesus Christ."

Date of the writing uncertain; according to traditional opinion about A. D. 96.

Chapter One

In the first verse this book is declared to be the Revelation of Jesus Christ, and we

believe it is. And "All scripture is given by inspiration of God." (II Tim. 3:16.)

Christ revealed to John, or in other words gave him a vision or mind picture of things, which he was to shew unto the children of God, God's servants.

And these revelations were "to shortly come to pass," pointing to future fulfillment.

Then he "sent and signified it by his angel" a ministering spirit to his servant John.

(Verse 2.) The angel, (Heavenly testimony) bearing record of the word of God, the inspired scriptures, and to Jesus Christ the living word of God, a witness, (see St. John 1:14) and to the vision which he (John) saw.

Then in verse three he calls attention to blessings promised to the Saints of God, the blessed ones, for the reading, spiritual hearing and obeying this prophecy, which was revealed to him, "for the time is at hand." The fullness of time, (Dan. 9:24; Mark 1:15; Gal. 4:4; Eph. 1:10; I Tim. 2:6; Tit. 1:3; Heb. 9:26.)

The writer starts in with

the fourth verse to reveal the message to the seven churches of Asia, calling attention to God's "grace" unto them and invoking peace from the eternal God "which is, and which was, and which is to come; and from the seven spirits which are before His throne." Whose throne? God's throne, and His throne is in heaven. (Matt. 5:34.) It is forever and ever. (Psa. 45:6.) (Also see Isa. 66:1; Rev. 4:2.)

In the fifth verse the apostle points out "Jesus Christ, who is the faithful witness, and the first begotten of the dead," shewing that He is King of Kings and Lord of Lords.

ICor. 15:20-24 says, "But now is Christ risen from the dead, and became the first fruits of them that slept. For since by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christs at His coming."

He is "the first begotten of the dead." And John says He is "the prince of the kings of the earth."

"In the later clause of this verse we have Christ's wonderful love for the church, their spiritual cleansing, made possible, by his atoning sacrifice, in shedding his blood on Calvary's cross, and that our sins might be washed away in his blood.

Praise God for this message to the churches. See I John 1:7.

"And hath made us kings and priests unto God and his father; to him be glory and dominion for ever and ever. Amen."

Through the atoning blood of Christ we are made spiritual kings and priests and we can have that blessed assurance that we can reign with him for one thousand years in the millennial kingdom, and then live on with him throughout all eternity.

The next revelation given in the chapter is the vision of the second coming of Christ, which we learn more about in the following revelations of the book.

"Behold, He cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so

amen."

Perhaps there is no subject in all the Bible that is more trifled with than the subject of the second coming of Christ, notwithstanding the fact that there is a curse pronounced upon all those who trifle with these revelations, recorded in the 22nd chapter, 18th and 19th verses.

We should not trifle with the word of God, however, we do have many things revealed to us that we believe will be fulfilled just as described in the Holy Scriptures, with regard to the second advent of our Savior.

The writer here says that "Behold, He cometh with clouds." This is in harmony with what the Lord himself said and also agrees with the apostle Paul's statement in I Thess. 4:16:17. (See Acts 2:11; Matt. 24:30; Mark 13:26; Luke 21:27.)

Our Savior will come just as he went away, in the clouds of heaven, and our position is that this will be at one and the same time of His appearing and that the righteous will see him and be caught up, to meet him, in the clouds of the air, to ever be with him.

On the other hand the

wicked will also see him in "the clouds and will wail because of Him." (Rev. 6: 13-17.)

John saw the vision of that day as recorded in Rev. 14:14-15. "And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

Note: The Savior, according to His own word will come with "power and great glory." (Matt. 24:30.)

Here John says, "Having on His head a golden crown, and in His hand a sharp sickle," which denotes both power and glory.

The time of Christ's coming for the church and His coming to take vengeance on them that know not God cannot be separated, cannot be two comings according to the gospel.

Modern writers tell us that Christ will come for His church, which they say is his appearing, and that after, some years later he will come to destroy the wicked and to set up a kingdom here on the earth as it is now, a fleshly kingdom.

Our position is that the appearing and his coming is

one and the same coming, that He is coming to receive His bride, the church, which is his spiritual kingdom and that His reign will be on the new earth spoken of by Peter and John. (II Peter 3:13; Rev. 21:1-4.)

His reign will be with those of the first resurrection, a righteous reign, on a righteous earth is our understanding of the scripture. (See Rev. 20:4-6.)

Other proof that we can not separate the appearing from his coming to reign. (II Thess. 1:7-11. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.")

Note—The time "coming with power" as a sharp sickle," destroying them that "know not God and that obey not the gospel."

Then we read on and get the full passage in the next verses, the ninth verse, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when He shall

come to be glorified in His saints, and to be admired by all them that believe (because our testimony among you was believed in that day)." Our position is that when Christ comes in power and glory that he will utterly destroy the wicked living at that time.

Note—The time is the same. "When He shall come to be glorified in His saints." When will that be? For answer read Col. 3:4; I Jno. 3:2; I Pet. 1:7; Rom. 8:17-18.

"Glorified in His saints at appearing," Destruction at the same time. See also Rev. 6:13-17; Rev. 19:11-21. We believe these to be parallel texts.

"Behold, He cometh with clouds." Bringing glory to the church, but overpowering the wicked by His presence. Much mourning and weeping will be the result of the many, who have wasted their lives in sin and wickedness.

The 8th verse of the 1st chapter of Revelations reveals the "I am's" of Christ, shewing that He is God eternal, which pictures His omnipotence.

"I, John, who also am your brother, and com-

panion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." John, a brother in the church, brother to those of the seven churches of Asia and also a companion with them in this world of tribulation, introduces himself also as being in the kingdom, and of the patience of Jesus Christ.

We firmly believe that the kingdom spoken of here means the kingdom of God, the Church of Jesus Christ, an organism of God, an organization of God's children on earth, an existing kingdom, that is a spiritual kingdom, a kingdom that shall never be destroyed, a kingdom that will be married to Christ, that will reign with Christ a thousand years on a pure earth, and a kingdom that will never end, but will go on forever and ever, after Christ delivers it up to God. (Rom. 14:17; John 18:36; Col. 1:13.)

At the end of Christ's reign the kingdom will be delivered up to God. (I Cor. 15.) "Then cometh the end, when He shall have deliver-

ed up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." And Paul went farther and tells us when that time is. Let us read on. "For he must reign, till he hath put all enemies under his feet." Listen, he tells us how we can know when that time is, that is by the help of Johns revelations. "The last enemy that shall be destroyed is death." (Rev. 20:14) "And death and hell were cast into the lake of fire. This is the second death."

And again John reveals to us in Rev. 2:11, "He that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death." (See also Rev. 20:6.)

John says that he was "in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." He was suffering for Christ or with Christ, he was filled with inspiration, he was in the Spirit or full of the Spirit and it was on the Lord's day, which we believe to be our Sunday, Christ's resurrection day.

What John heard, he heard behind him, "a great voice, as of a trumpet." He heard Christ addressing himself, as eternal, shewing his preeminence. He also heard a command, "What he saw he was to write in a book and send it unto the seven churches of Asia." He then names the seven churches.

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks." And in the midst of those seven golden candlesticks he saw the vision of the glorified Christ. He is mentioned as the Son of man. We find Christ often referred to himself thus, as the Son of man.

The revelator saw Christ "clothed with a garment." A robe of righteousness, he wore a golden girdle. In the 14th and 15th verses we have a wonderful description of the eternal Christ. Snow is for purity, His eyes as a flame of fire demonstrates His power to search men's hearts, and last, but not least the still small voice "as the sound of many waters."

He saw in His right hand seven stars: and out of his

mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength."

The two-edge sword represents the "power of the word, the sword of the Spirit. We also get a vision of the shining face of our Savior, Christ the light of the world. The radiance of the vision overpowered John and he says, "I fell at His feet as dead."

Then we have Christ's touch, saying fear not, then He reveals himself to the revelator as the eternal and resurrected Christ.

The ever living Christ, who conquered death, hell and the grave, the one who has the keys of hell and of death. (See Psa. 45:4.)

Then the Savior told John to "write the things which thou hast seen, and the things which are, and the things which shall be hereafter." And then He explains the mystery of the seven stars and of the seven golden candlesticks. "The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

Great Bend, Kans.
(To be continued).

THE DRIFT OF THE TIMES

Part I

The watchman who would be faithful to his Lord, has need to carefully note the signs of the times and emphasize his witness accordingly. Concerning the testimony needed now there can be little, if any, doubt. An evil is in the professed camp of the Lord, so gross, so brazen in its imprudence, that the most short-sighted of spiritual men can hardly fail to notice it.

During the past few years it has developed at an abnormal rate. It has worked like leaven, until now the whole lump ferments. Look which way you may, its presence makes itself manifest. Amusement for the people is the leading article advertised. The hideous fact has been proved beyond question, that "Amusement" is ousting "The preaching of the Gospel" as the great attraction. "Concerts," "Entertainments," "Fancy Fairs," "Dramatic Performances," are the words honored with biggest type and most startling colors.

"Amusement" has now become a recognized weapon of our warfare, and developed into a mission. There has been a steady "Downgrade" in this respect. From "Speaking out," as the Puritans did, the church has gradually toned down her testimony; then winked at and excused the frivolities of the day. Then she has tolerated them in her borders, and now she has adopted them and provided a home for them under the plea of "Reaching the masses and getting the ear of the people." The devil has seldom done a more clever thing than hinting to the Church of Christ that part of her mission is to provide entertainment for the people, with a view to winning them into her ranks.

All this is terribly sad, and the more so because truly gracious souls are being led away by the specious pretext, that it is a form of Christian work. They forget that a seemingly beautiful angel may be the devil himself, "For Satan himself is transformed into an angel of light." (II Cor. 11:14.)

My first contention is, that providing amusement for the people is nowhere

spoken of in Holy Scriptures as one of the functions of the church. Now surely, if the Lord had intended His church to be the caterer of entertainment, and so counteract the god of this world, He would hardly have left so important a branch of service unmentioned. If it is Christian work, why did not Christ at least hint it? "Go ye into all the world, and preach the Gospel to every creature" is clear enough. So would it have been if He had added "And provide amusement for those who do not relish the Gospel." Then again, Christ, as an ascended Lord, gives to His church specially qualified men for the carrying on of His work, but no mention of any gift for this branch of service occurs in the list. "He gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers—for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Where do the "Public entertainments" come in? The Holy Ghost is silent concerning them; and His silence is eloquent.

If "Providing recreation"

be a part of the church's work, surely we may look for some promise to encourage her in the toilsome task. Where is it? There is a promise for "My Word:" it "shall not return unto Me void." There is the heart-rejoicing declaration concerning the gospel: "It is the power of God." There is the sweet assurance for the preacher of Christ that, whether he be successful or no—as the world judges success—he is a "Sweet savor unto God." There is the glorious benediction for those whose testimony, so far from amusing the world, rouses its wrath: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Were the prophets persecuted because they amused the people, or because they refused to?

The gospel of amusement has no martyrology. That which has no authority from Christ, no provision made for it by the Spirit, no promise attached to it by

God, can only be a lying hypocrite when it lays claim to be "A branch of the work of the Lord."

But again. Providing amusements for the people is in direct antagonism to the teaching and life of Christ and all His apostles. What is to be the attitude of the church towards the world according to our Lord's teaching? Strict separation and uncompromising hostility. While no hint ever passed His lips of winning the world by pleasing it, or accommodating methods to its taste, His demand for unworldliness was constant and emphatic. He sets forth in one short sentence what He would have His disciples to be: "Ye are the salt of the earth." "Yes, the salt: not the sugar-candy. Something the world will be more inclined to spit out, than swallow with a smile. Something more calculated to bring water to the eye than laughter to the lips.

Our Lord's plan is hard to reconcile with the modern idea, of the church providing recreation for those who have no taste for more serious things—in other words, of conciliating the

world. If He taught anything at all, it was that fidelity to Himself will bring down the world's wrath, and that He intended His disciples to share with Him the world's scorn and rejection.

As none will question that Christ is to be the worker's model, let us gaze upon Him. How significant the introductory account given by Mark, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." Matthew tells us, "And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach in their cities." In answer to John's question, "Art thou He that should come?" He replied that "The poor have the gospel preached to them," but He does not state that "The careless are amused, and the perishing are provided with innocent recreation." He was in awful earnestness; and His ministry was like Him. Had He been less un-

compromising, and introduced more of the "Bright and pleasant" element into His mission, He would have been more popular.

When many of His disciples went back, because of the searching nature of His preaching, I do not find there was any attempt to increase a diminished congregation by resorting to something more pleasant to the flesh. I do not hear Him saying, "We must keep up the gatherings anyway; so run after those friends, Peter, and tell them we will have a different style of service tomorrow. Something very short and attractive; with little, if any, preaching. Today was a service of God, but tomorrow we will have a pleasant evening for the people. Tell them they will be sure to enjoy it, and have a happy hour. Be quick, Peter: we must get the people somehow; if not by gospel then by nonsense." No, this was not the way He argued. Gazing in sorrow on those who could not bear the word, He simply turns to the twelve and asks, "Will ye also go away?"

(To be continued)

NEWS ITEMS

WALNUT GROVE, MD.

On the evening of January 23rd, we met for our regular council meeting. The meeting had been postponed on account of our Elder being afflicted, not being able to attend church services for two months. The last services were at Mechanicsburg when Bro. Robbins held his meeting. He wishes to thank those who remembered him with cards of sympathy.

The meeting was opened by Bro. Milton Cutsail reading Phil. 4, prayer by Bro. Bernie Shriner, after which our Elder gave a few remarks that we all be faithful for the enlargement of His kingdom, the meeting was a pleasant one, nearly all the members being present except a few aged ones. One sad part in our meeting was we just received word of one of our dear sisters passing away.

The meeting was moderated by Bro. Shriner. Very little business came before the meeting, the most was electing officers for the year—nearly all the old officers were retained.

Delegates to District Meeting were Brethren T. C. Ecker, Bernie Shriner and E. F. Schildt.

We expect to hold a series of meetings the last week in July and first week in August, Elder J. L. Myers to be the evangelist.

On October 30th, Eld. L. B. Flohr and family gave us a surprise, Bro. Flohr spoke on building.

On January 1st, Elder J. L. Myers and wife came and he gave us a splendid talk on the New Year and after services help anoint a sister.

On January 8th Bro. Joshua Rice and family, also his sisters and mother, Bro. Rice spoke on Christian test, we were glad for the visits of these members. These Brethren all gave us very good encouraging sermons, which was quite a help for Bro. Shriner as he had all the preaching to do for ten weeks. We also appreciate his sermons as all were good gospel sermons.

We gladly welcome these and any other brethren at any time as it makes us feel encouraged to press on as it unites us more together in the various churches.

M. E. Ecker,
Taneytown, Md.

LOWER YORK COUNTY, PA.

We, the Lower York County Dunkard Brethren congregation, met in our quarterly council January 2, 1939, at 7:30 p. m., to transact business concerning this congregation. Our Elder, J. L. Myers, conducted the opening devotion; the minutes of the previous council were read; our Elder made known to the congregation that Bro. B. F. Lebo consented to assist us in a series of meetings in September. May God bless him.

At this time our Elder interrogated the congregation in regards to changing the name of this congregation from Lower York County to Shrewsbury, and we as a congregation unanimously agreed to the change. Hence, the Shrews-

bury congregation of the Dunkard Brethren church, instead of the Lower York County congregation.

We elected a few minor church officers and Sunday school officers for the year.

Bro. J. H. Myers led in the closing prayer. May God bless the Shrewsbury congregation as well as all others is our prayer.

On Sunday, January 8th, we were glad to have three of our neighboring ministers in our service, namely Bro. Abraham Gible, Bro. David Ebling and Bro. James Kegerries of the Bethel congregation, who preached for us in the morning service. God bless these young brethren in the ministry.

Charles H. Ness, Cor.,
R. 1, Dallastown, Pa.

GRAND JUNCTION, COLO.

On December 8th, 1938, Bro. Melvin Roesch and Elder Marion Roesch left McClave, Colo., for Grand Junction, Colo., where on December 10th the council meeting was held for the Mountain View Dunkard Brethren church.

Services were opened by singing songs Nos. 201 and 666, and Bro. Melvin Roesch reading Rom. 12, and prayer. Bro. Marion Roesch then took charge, being sent by the District Elders to hold a council. The first item of business was an election of an Elder for the year 1939. Bro. O. T. Jamison of Quinter, Kansas, was elected. Other church officers were retained for the coming year. Closing song No. 704 and closing prayer by Bro. Marion Roesch.

On Sunday, December 11th, services were held at the home of

Bro. and Sister Henry Rowe, Bro. Melvin Roesch preaching in the forenoon. There were about 24 present for the services, after which dinner was served in the home.

Following dinner several asked to be anointed that were afflicted. Then a sermon was given by Bro. Marion Roesch, followed by prayer and singing of No. 588.

No night meetings were held as the majority of the members are up in years and unable to be out at night.

These members all seemed to think it was a most glorious meeting throughout, and certainly would enjoy for anyone going through to stop and worship with them.

Sister Melvin Roesch.

* * * * *
*
* **OBITUARY** *
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* * * * *

Not ours to know the reason why
We were left, the world to face,
my brother and I;
But ours to wait for God's own time
To lift the cross we bear.

Not ours to know the reason why
The anguish of life, the strife, the
pain;
But ours to know, there's a crown
of life
A home in heaven for us to gain.

Not ours to know the reason why
When alone with God in the eve-
ning,
Unanswered are the prayers we
breathe,
When troubles and pain seem to
never cease.

Not ours to know the reason why
 No tranquill joys on earth I know;
 no peaceful sheltering home
 His world's a wilderness of woe,
 This world is not my home.

Good-bye vain world, I'm going
 home,
 Long I've been tossed like the
 driven foam;
 And long through the weary crowds
 I've roamed,
 I'm going to my own hearth stone
 beyond the sky,
 There 'tis ours to know the reason
 why.

Emma Alice Holsinger, daughter
 of John Adam and Mary Elizabeth
 Holsinger, was born near Salamononia,
 Ind., November 9, 1872. Died Jan-
 uary 13, 1939 at 1:45, aged 66 years,
 2 months and 4 days, at the home
 of her Uncle Wesley Holsinger, near
 Eldorado, Ohio.

Her father was born in Germany,
 and came to this country when a
 small boy, and married Mary Eliza-
 beth Coffman of Jay county,
 Indiana. One brother, Elmer, pass-
 ing to the beyond in infancy.

She leaves to mourn her passing
 one brother, John Albert Holsinger
 and wife of Celina, Ohio; three
 nephews, one uncle, Wesley Hol-
 singer. one aunt, Miss Louise Hol-
 singer. a number of cousins and
 other relatives and friends.

At the time of her mother's death
 near the age of 6, Emma and Al-
 bert were brought to the home of
 her grandparents, Lousia Marie
 and John Gottlieb Holsinger where
 she spent her entire life, with the
 exception of a few years.

In the year 1894 she was convert-
 ed and became a member of the
 United Brethren church of

Eldorado, Ohio In the later years
 she became a member of the
 Dunkard Brethren church of which
 she remained a consistent mem-
 ber. In the summer of 1909 she
 began making her home and life
 work, living for her three uncles.
 Solomon and Andrew Holsinger
 preceded her in death. She was
 both mother and sister to John
 Albert and was always interested in
 his welfare. Her great aim in life
 was to be prepared for the home be-
 yond, when her Master would say,
 "It is enough."

She will be greatly missed by all
 who knew her.

ALONE WITH GOD

Alone with God in the evening,
 When are past the cares of the
 day.

And the hot flushed clouds of sunset
 Have faded to sober gray.

The troubles that weighed my spirit,
 In the hush of the darkness
 cease,

I'm alone with God in the evening
 And my soul is filled with peace.

Alone with God in the evening!
 Is the record dark or fair;
 That has gone all day to the gates
 of heaven,

To be recorded there?
 I think of each sinful action,
 With throbbing heart and brain;
 For a day that has gone to eternity.
 I never can live again.

Alone with God in the evening
 I fall on my knees to pray,
 That he in His tender pitying love
 Will forgive the sins of the day.

And a peace settles down on my
spirit,

And I rest like a weary child;
I'm alone with God in the evening,
And to Him I am reconciled.

Sel. by Franklin Pierce.

CHURCH BUILDING

Edgar A. Guest

God builds no churches! By His
plan

That labor has been left to man.
No spires miraculously arise,
No little mission from the skies
Falls on a bleak and barren place,
To be a source of strength and
grace.

The humblest church demands
its price

In human toil and sacrifice.

Men call the church the house of
God,

Towards which the toil-stained
pilgrims plod

In search of strength and rest and
hope,

As blindly through life's mist
they grope,

And there God dwells, but it is man
Who builds that house and draws
its plan;

Pays for the mortar and the stone
That none need seek for God
alone.

There is no church but what pro-
claims

The gifts of countless generous
names.

Ages before us spires were raised
'Neath which Almighty God was
praised.

As proof that He was then, as now,

Those sacred altars where men
bow

Their heads in prayer and sorrow
lifts

Its heavy weight, are Christian
gifts!

The humblest spire in mortal ken
Where God abides, was built by
men.

And if the church is still to grow,
Is still the light of home to throw
Across the valleys of despair,

Men still must build God's house
of prayer.

God sends no churches from the
skies,

Out of our hearts must they arise!
Sel., Jessie Demuth,
Waynesboro, Pa.

AT FIRST I PRAYED FOR LIGHT

At first I prayed for light:

Could I but see the way,
How gladly, swiftly would I walk
To everlasting day!

And next I prayed for strength:

That I might tread the road
With firm unfaltering feet, and win
The heaven's serene abode.

And then I asked for Faith:

Could I but trust in God,
I'd live enfolded in His peace,
Though foes were all abroad.

But now I pray for Love:

Deep love to God and man;
A living love that will not fail,
However dark his plan.

And light and strength and faith
Are opening everywhere!

God only waited for me till
I prayed the larger prayer.

—Christian Advocate.

A DEAR OLD SONG

Years have come and passed away,
 Golden locks have turned to gray.
 Golden ringlets once so fair
 Time has changed to silvery hair.

Soon I'll launch upon the tide
 As I near the river side,
 Soon my boat with noiseless oar
 Safe will pass to yon bright shore.

Chorus—

Bring my harp to me again,
 Let me sing a gentle strain;
 Let me hear those chords once more,
 Ere I pass to yon bright shore.

Oh, those chords with magic power,
 Take me back to childhood's hour;
 To that cot beside the sea
 Where I knelt at mother's knee.

But that mother she has gone,
 Calm she sleeps beneath the stone
 While I wander here alone,
 Sighing for a brighter home.

Soon I'll be among the blest,
 Where the weary are at rest;
 Soon I'll tread the golden shore,
 Singing praises ever more.

Now my boat is on the stream,
 I can see the waters gleam,
 Soon I'll be where angels roam,
 Dear old harp, I'm going home.
 Sel. H. M. Barkdoll,
 Glendora, Cal.

THE FINAL DISAPPOINTMENT

J. F. Marks

Life's pathways are filled
 with disappointments and

many trials and struggles.

Many shall come in that day saying, Lord, Lord, have I not done many wonderful works, cast out devils in Thy name and will hear the voice, depart ye workers of iniquity. We are told in the Old Testament at one time when God looked down upon the human family He felt sorry that He ever made man, it grieved His heart to see the wickedness. ,

A Christian will never take part in the modern dances of today. Neither will booze parties and dancing take place in a Christian home. When Christ was here on earth He said, "Except your righteousness exceeds that of the Scribes and Pharisees ye shall in no wise enter the kingdom of heaven."

Hereby we know that we know Him, if we do His commandments. Many who are professing godliness in worship are denying Him. Evil men and seducers are waxing worse and worse, deceiving and being deceived. Men who are led by the good and Holy Spirit, their influence and work will not be against those willing to follow the way of the apostles as handed down

to us through the faithful forefathers. There is too much selfishness in our day when the call comes from the cold world for labor we should put forth every effort to respond to duty. There are too many deluded modernists in our day. The fallen should be taken up to safety.

The apostle Paul's warnings to Timothy show to us he was concerned about the future church as well as the present church, he had a glimpse of what was going to take place after his departure; his deep concern for the salvation of souls led him into many great struggles.

To day many professing Christians are unconcerned about their own soul salvation. In fact the matter is they become near-sighted, not realizing a name on a church book is not a name in the Lamb's book of life. When one denies the Son of God he has not the Father. Good works is no assurance if iniquity abides in the heart.

Many are going through this life having peace of mind, their future home will be in the pit where their worm dieth not, where there

shall be weeping, wailing and gnashing of teeth forever and ever.

R. 1, Felton, Pa.

TESTIMONY

I once was a slave to the tobacco habit, but I made a vow to the Lord if He would help me I would never taste it again. I threw what I had away and the desire for it left me. I believe the Lord took the desire all away and I am free from it. Thank God for that.

A Reader.

Tobacco is a filthy weed,
 'Twas the devil sowed the seed;
 It rots your teeth and soils your
 clothes,
 And makes a chimney of your
 nose.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Cor. 10:31.)

Dear reader, can you glorify God with the tobacco habit?

It sweetens every bit of work to think that I am doing it in humble yet real imitation of Jesus.—Elizabeth Prentiss.

He lives most who thinks
most, feels the noblest, acts
the best.—Bailey.

Guard well thy thought;
our thoughts are heard in
heaven.—Young.

If any man have ears to
hear, let him hear.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 1—Gal. 5:1-26.
Jan. 8—Gal. 6:1-18.
Jan. 15—Eph. 1:1-23.
Jan. 22—Eph. 2:1-22.
Jan. 29—Eph. 3:1-21.
Feb. 5—Eph. 4:1-32.
Feb. 12—Eph. 5:1-33.
Feb. 19—Eph. 6:1-24.
Feb. 26—Phil. 1:1-30.
Mar. 5—Phil. 2:1-30.
Mar. 12—Phil. 3:1-21.
Mar. 19—Phil. 4:1-23.
Mar. 26—Col. 1:1-29.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 1—Jesus Found in The
Temple. Luke 2:41-52.
Jan. 8—Jesus Baptized in Jordan.
Matt. 3:13-17.
Jan. 15—Misusing God's House.
John 2:13-25.
Jan. 22—The Disciples Saved From
Danger. Matt. 8:23-27.
Jan. 29—Feeding the Five Thou-
sand. Matt. 15:13-21.
Feb. 5—Healing the Ten Lepers.

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Luke 17:11-19.

- Feb. 12—Helping the Needy. Luke
10:25-37.
Feb. 19—Comforting a Sad Family.
John 11:1-44.
Feb. 26—A Boy Returns Home.
Luke 15:11-32.
Mar. 5—Jesus the Children's
Friend. Mark 10:13-16.
Mar. 12—Honoring Jesus as King.
Matt. 21:1-11.
Mar. 19—Jesus Washing the
Disciples Feet. John
13:1-20.
Mar. 26—Betraying Jesus. John
18:3-12.

BIBLE MONITOR

Vol. XVII

March 1, 1939

No. 5

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHURCH ACTIVITIES

Apostolic Example

Part I .

We are living in a day of great activity. This is noticable in all the temporal affairs of men. On every hand, day and night, can be heard the continual whir and hum of machinery used in the various activities of the human family. As a result of an increase in knowledge exercised in science and invention we are living in a machine age, an age of speed and haste. Great factories are operating according to a schedule of accuracy, efficiency and productivity almost unbelievable. With this machinery, business affairs are carried on with great rapidity and transportation is such that the barriers be-

tween men and nations have largely been removed and there is much traveling to and fro. In the light of prophecy this condition upon the earth is of great significance, especially to those who believe the Bible and live accordingly. "But thou O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Dan. 12:4.)

This condition has existed long enough that it seems about everything is being keyed up to this machine age. Governmental affairs are being reorganized, streamlined, speeded up in keeping with the spirit of the age, so it is said. Society is operating upon the same basis and everything is in a giddy whirl; so much so that the nervous tension upon human kind is

almost at the breaking point. This is discomfiting enough, but what makes the picture so dark is the fact that the church has fallen victim to the machine age.

It is not particularly the fact that there is great activity within the church that alarms us; if there ever was a time when the church should be awake and active it is in these days of stress and uncertainty. The serious part of this matter is, that the activities of many churches are not directed to the proper end. Most of these activities which rank highest in the estimation of men and draw the largest crowds are not in harmony with the mission of the church; are not productive of spiritual life; and fail to save men from their sins. Much of it tends to steep men farther in sin and sear their conscience to the extent that they are calloused or insensible to the wooings of the Spirit of God. It is this condition that alarms us, and every faithful minister of the gospel should cry out against it with all his ability. Every organization that claims to be the Church of Jesus

Christ should have a "thus saith the scriptures" for every activity that they engage in. Otherwise they are on dangerous ground as they are guilty of adding to what the Lord considered sufficient for the needs of his people.

The activities of the early church are clearly set forth in the New Testament scriptures and are of such a nature that they need no additions nor subtractions while the earth remaineth. They consist mainly of public worship services where the scriptures were read, studied and preached; in connection with these services there was song services and prayer, and they were carried on with decency and order prevailing.

Another of the main activities was Mission work. "And they went forth, and preached everywhere, the Lord working with them, and confirming the words with signs following. Amen." (Mark 16:20.) This work was not the result of a well financed program. The Spirit moved them to go out in this work. They had a mission, they had a message, and they were

zealous for the salvation of their fellow men.

Again, we find the early church engaged in private instruction to more firmly indoctrinate believers.

Caring for the needy was another important work for which provision was made.

Observing the commandments, statutes and ordinances of the church of God was a vital matter not to be neglected.

It is our contention that the true church of Jesus Christ is still operating along these lines of activity and will be, till the Lord shall return.

If all of the efforts of the churches would be along these lines conditions in this world would likely be much different. May we all who are conscious of these matters strive to point out to those about us the importance of this matter

NOTICE

We expect to have the Mailing List reprinted shortly so that all renewals will be credited up to date on the Monitor labels.

—Editor.

WHAT MUST I DO TO BE SAVED?

B. E. Kesler

Part I

This is one of the most important questions that ever entered the mind of the children of men; for on it their destiny hereafter depends. If there be no hereafter, as some teach, then there is no need of interest or anxiety. Its settled. There is nothing to do. But as we believe, there is a hereafter, we herewith present what we believe is the scriptural answer to it.

Salvation may be considered as consisting of two kinds, present and future. The present means pardon from past sins. The future, final salvation in heaven. Present salvation, or pardon from past sins, is the kind we are now considering.

To begin with, we are confronted with two theories—one is, pardon is of God's free grace, with no reference to conditions on our part, the Calvinistic theory. The other is the Arminian theory, which teaches there are conditions

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that we must meet in order to receive pardon. If there are no conditios, then, so far as we are concerned, it is settled. It is up to God to save or condemn.

In this tract the Arminian theory is under consideration. There are conditions we must meet, but what these cosditions are, and the order in which they are given, are questions upon which Arminians themselves are divided. First, one

class says repentance and faith, in the order given, are the only considerations, and some of these say faith is the only condition. Some say upon repentance we are pardoned. Both of these classes teach that upon one or both of these conditions, we are pardoned, regenerated, born again, and made spiritual children of God.

Second, the other class says the conditions are faith, repentance and baptism for remission of sins, in the order given, are the conditions upon which we are pardoned, regenerated, born again and become the spiritual children of God. This latter view of the case is the one treated specifically in this tract.

So to begin, we define faith as belief in God as Creator and Preserver, and in Christ as Redeemer and Savior, and in the Holy Spirit as comforter, sanctifier and guide, and in the Bible as the only revelation to mankind, and in the New Testament as the only infallible rule of teaching and practice of the Christian religion.

When missionaries enter heathen lands they first teach about the true God in

contrast with idols. Paul did this, (Acts 17:23) next they teach about Christ as Savior. Paul did that, (Acts 17:31). Then because they were to be judged by Christ he commands all men to repent. (V. 30.) This is followed by teaching the Bible in contrast with the Koran, and other spurious religious books. Then they teach them how the Holy Spirit comforts and guides God's people into all truth.

This is not only the natural order but it is the Bible way. For, "without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. 11:6.)

Coming to God is the first step toward pardon. No one will come to a God he has no faith in, and since we cannot please Him without faith, anything done without faith would not be accepted by Him. "Faith without works is dead." (Jas. 2:26) "So works without faith are dead works." (Heb. 6:1; 9:14.) Repentance, baptism nor anything else, will avail without faith,

and even faith, to be saving, must not be simply an assent of the mind to the facts and truths of the Bible, but it must embrace and include every command and duty God has required of us, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." (Matt. 7:21.) Abraham's faith "was counted for righteousness" when he obeyed God in offering his son, and not before. (Jas. 2:21.) So likewise, our faith is "made perfect" by works, as was Abraham's. (Jas. 2:22.) Faith to be saving then, must be vitalized by works—a "faith that worketh by love." (Gal. 5:26.)

Faith may also be defined as the system of doctrine taught by Jesus Christ. Paul said, "I have kept the faith." Jude exhorts, "contend earnestly for the faith once delivered to the saints." Faith in such passages means the commands and ordinances of the gospel, and as these pertain more especially to the conditions of future salvation they are not treated in this tract.

Repentance, the second condition of pardon or salvation from past sins, is defined as, godly sorrow for sins have offended God, and a turning from the love and practice of sin and wrong doing, to the love of truth and practical righteousness. (II Cor. 7:10-11.) God says, "Wash you, make you clean, put away the evil of your doings from before mine eyes. cease to do evil, and learn to do well." (Isa. 1:16-17.) No better definition of repentance has ever been given than this.

(To be continued.)

CHRISTIAN REPROOF

Ada Whitman

The apostle Paul, in his great concern and labor for the church, that its members be built up in the faith, and that it be kept pure from the spots of the world, in his letter to the Ephesians, gives this admonition, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11)

He also said to Timothy, a minister of the gospel, "Preach the word; be in-

stant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (II Tim. 4:2.)

From these scriptures it is apparent that it is our duty to reprove sin. Each one in the church has their place to fill in this capacity.

Jesus gives the instructions in Matt. 18 in regard to an offending one, and shows that it is the offender's salvation and the purity of the church to be regarded rather than the gratification of the offended. If the offender is not told of his fault which he has committed, and does not see it and repent of it he may be lost to the church, but if he is properly reprovved and he receives the reproof and is "converted from the error of his way" then he is gained or saved. There is great responsibility resting on each one, that the offender may be corrected and gained.

There is much contained in this verse, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." (Mark

18:15.)

We find the definition for trespass is to violate any recognized rule of duty; to commit any offence; sin.

We infer from this then, that the violation of any teaching or principle of Jesus by any member of the church is a trespass or offence.

Then are we each filling our obligation to the offending one, and to the church, and to God, if these offences are allowed to remain in open violation to the teachings of Jesus?

If we study all of the marginal references related to this 15th verse ("as the Bible is its own commentary and the safest interpretation is to decide on the meaning of one passage in the light of all other passages that speak on the subject") we will find the great need of these offences being corrected. We haven't space to note all the references found, for there are a number of them, but hope the reader will turn to them and study them in the light of each other. However, we will note a few.

"Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy

neighbor, and not suffer sin upon him." (Lev. 19:17.)

"Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him." (Luke 17:3.)

"Brethren, if any of you do err from the truth, and one convert him: let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:19-20.)

Success in giving reproof may depend on how it is given, "As an ear-ring of gold, and an ornament of fine gold, so is a wise re-prover upon an obedient ear." (Prov. 25:12.) Always keeping in mind the salvation of the erring one and the purity of the church. Some may be won privately and others as in the words of the apostle Paul, "Them that sin rebuke before all, that others also may fear." (I Tim. 5:20.)

The word of God is purifying and correcting to an obedient and humble soul. But reproof does not always fall on a willing and obedient ear. We find in the previous quoted scripture, "And if he repent forgive

him." This carries the thought that he must repent of his error to be forgiven and gained. But all are not willing to forsake the error of their way, then are these open violations to the principles of the church to be "winked at" as it were? Jesus says, "But if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

The offences committed by the erring one may in their estimation be considered little things, but little things make big ones after while and a "little leaven leaveneth the whole lump," and where there is not union and harmony how can there be communion?

There are no non-essentials in the teachings of Jesus, but all are for our good and salvation. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16-17.)

Non conformity to the world is a principle of the faith, and one that is sometimes neglected. "Prin-

ciples are eternal, they do not change, and any law or discipline made by the church to enforce a principle without violating the right or the principle upon which the right is based, should be respected. As long as we are members of a church we must be subject to her methods of enforcing principles. There can be no discipline, no compactness of government where an individual is allowed to treat lightly, to disregard, the rules of the body of which he is a member, and by which he is governed.

The church stands for plainness in apparel, in garments free from ornaments and unnecessary appendages and that jewelry of all kinds shall not be worn. When these teachings are violated in the church, are they to be allowed to continue because we must bear with the weak? It is true we are to bear with the weak, but not to the extent to allow them to go on in the "error of their way" to become still weaker. Their errors should be shown to them and then they should show a willingness to the obedience of God's word and turn away from them

and not persistently go on causing disunion and lack of harmony, thus hurting the power of the church over the world. Sometimes jealousy creeps in and when it gets among the leaders it is a sad condition indeed. It hinders the work and gives Satan a hold to gain his ground. "Be kindly, affectioned one to another with brotherly love; in honor preferring one another." (Rom. 12:10.)

When we are not willing to abide by the decisions of the church then it becomes the duty to reprove and correct to restore us again to unity and harmony as the apostle Paul wrote, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (I Cor. 1:10.)

We are not to be a rule of life to ourselves, but are to walk as Christ walked. His principles and examples are to be our rule of walk. "He that saith he abideth in him ought himself also so to walk, even as he walked." (I John 2:6.)

"And this is love, that we walk after His commandment, that, as ye have heard from the beginning, ye should walk in it." (II John 6.)

So if we do not walk after His commandments we subject ourselves to reproof and should not be offended at the faithful elder for reproof and correction "for they watch for your souls, as they that must give account." And are only faithfully discharging their duty toward God and man. There is a great responsibility resting on the elder to see that the principles of the church are carried out in his respective charge, and that reproof and correction are administered where needed, so that souls may be saved and the church kept without "spot or wrinkle," that it may have power over sin and the world.

There is also a responsibility of the laity to the elder. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." (Heb.

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. (I Tim. 5:17.)

So may we all work together, each in his respective calling, for the saving of souls and the purity of the church, not compromising with sin and Satan, and in the words of the apostle, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15.) And may it not be said of us, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." (II Tim. 4:3.)

West Millgrove, Ohio.

THE DRIFT OF THE TIMES

Part II

Jesus pitied sinners; pleaded with them; sighed over them; warned them; and wept over them: but never sought to amuse them. When the evening

shadows of His consecrated life were deepening into the night of death, He reviewed His holy ministry, and found comfort and sweet solace in the thought, "I have given them Thy Word." As with the Master, so with His apostles—their teaching is the echo of His. In vain will the Epistles be searched to discover any trace of a gospel of amusement. The same call for separation from the world rings in every one. "Be not conformed to this world; but be ye transformed," is the word of command in the Romans. "Come out from among them, and be ye separate, and touch not the unclean thing," is the trumpet call in the Corinthians. In other words, it is come out—keep out—keep clean out—for "What communion hath light with darkness? and what concord hath Christ with Belial?"

"Let us go forth therefore unto Him without the camp, bearing His reproach," is the heroic summons of the Hebrews. James, with holy severity, declares that "The friendship of the world is enmity with God; whosoever therefore will be a

friend of the world is the enemy of God." John writes a whole epistle, the gist of which is, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

In the face of the teachings of the Book, what do we see and hear? A friendly compromise between the church and the world, and an insane effort to work in partnership for the good of the people. How did the apostles carry on their mission work? Let the Acts of the Apostles give the answer.

Anything approaching the worldly fooling of today is conspicuous by its absence. The early evangelists had boundless confidence in the power of the Gospel, and employed no other weapon. When Peter and John had been locked up for the night for preaching the resurrection, the early church had a prayer meeting as soon as they returned, and the petition offered for the two was "And now, Lord, grant unto Thy servants, that with all boldness they may speak Thy word." They had no thought of praying "Grant

unto Thy servants more policy, that by a wise, discriminating use of innocent recreation they may avoid the offense of the cross, and sweetly show this people how happy and merry a lot we are."

The charge brought against the apostles by the members of the council was "Ye have filled Jerusalem with your doctrine." Not much chance of this charge being brought against modern methods. The apostles had no time for arranging for entertainments, they gave themselves continually "To the ministry of the Word." Scattered by persecution, the early disciples "Went everywhere preaching the word." It is evident they did not think it their mission to organize "Pleasant evenings," for the people who did not believe. When Paul, in a vision, hears a man of Macedonia saying, "Come over and help us," he assuredly gathers that the Lord had called him to preach the gospel unto them. How did he know but that the help needed was the brightening of their lives by a little amusement, or the refining of their manners by collec-

tion of paintings? He never thought of such a thing. "Come and help us!" meant to him, "Preach the Gospel,"—and his preaching brought the cry, "These that have turned the world upside down are come hither also." Just now the world is turning the church upside down; that is the difference.

When God told Paul that he had much people in Corinth, I read, "And he continued there a year and six months, teaching the word of God among them," A year and a half, and only one method adopted. Wonderful! We should have had a dozen in that time! But then Paul never reckoned that providing something pleasant for the ungodly was part of his ministry. What a contrast to all the nonsense now being perpetrated in the holy name of Christ!

Lastly. The Mission of amusement utterly fails to effect the desired end among the unsaved; but it works havoc among the young converts.

Let us see the converts who have been first won by amusement. Let the harlot and the drunkard to whom a dramatic entertainment

has been God's first link in the chain of their conversion stand forth. Let the weary, heavy-laden souls who have found peace through a concert, no longer keep silent. Let the men and women who have found Christ through the reversal of apostolic methods declare the same, and show the greatness of Paul's blunder when he said, "I determined not to know anything among you, save Jesus Christ, and Him crucified." There is neither voice nor any to answer. Out of thousands with whom I have personally conversed, the mission of amusement has claimed no convert.

Now let the appeal be made to those who, repudiating every other method, have staked everything on the Book and the Holy Ghost. Let them be challenged to produce results, and blazing sacrifices on every hand attest the answer by fire. Ten thousand times ten thousand voices are ready to declare that the plain preaching of the word was, first and last, the cause of their salvation.

But what are the baneful effects? I will here solemnly as before the Lord, give

my personal testimony. Though I have never seen a sinner saved, I have seen any number of backsliders manufactured by this new departure. Over and over again young Christians, and sometimes Christians who are not young, have come to me in tears, and asked what they were to do, as they had lost all their peace and fallen into evil. Over and over again has the confession been made, "I began to go wrong by attending worldly amusements that Christians patronized." The mission of amusement is the Devil's half-way house to the world. This thing is working rottenness in the church of God, and blasting her service for the King. In the guise of Christianity, it is accomplishing the Devil's own work. Under the pretense of going out to reach the world, it is carrying our sons and daughters into the world. With the plea of "Do not alienate the masses by your strictness," it is seducing the young disciples from "The simplicity that is in Christ." Professing to win the world, it is turning the garden of the Lord into a public recreation ground. To fill

the temple with those who see no beauty in Christ, a grinning Dagon is put over the doorway.

It will be no wonder if the Holy Ghost, grieved and insulted, withdraws His presence; for what concord hath Christ with Belial, and what agreement hath the Temple of God with idols?

"Come out!" is the call for today. Sanctify yourselves. Put away the evil from among you. Cast down the world's altars and cut down her groves. Spurn her offered assistance. Decline her help, as your Master did the testimony of devils, for He suffered them not to speak, because they knew Him. Renounce all the policy of the age. Trample upon Saul's armor. Grasp the Book of God. Trust the Spirit who wrote its pages. Fight with this weapon only, and always. Cease to amuse; and seek to arouse. Shun the clapping of a delighted audience, and listen for the sobs of a convicted one. Give up trying to "Please" men who have only the thickness of their ribs between their souls and hell; and warn, and plead, and entreat, as those who feel the waters

of eternity creeping upon them.

O Spirit of the Lord, bless this witness!

Sel. by Eld. J. P. Robbins.

REVELATIONS

Wm. Root

Chapter Two

In the second chapter of the Revelations we have the unfolding of the inspiration which the Apostle John received, from the Divine and glorified Christ, the message which he was to write and send to the seven church of Asia.

"Unto the angel of the church of Ephesus write:" John was to write a special message to this church and it was given unto him by one of the seven stars which the Master held in His right hand.

This gives a mind picture of the love and care which God has for his children, his divine support and comfort, his ever providing hand outstretched to his weak and erring children.

"He that holdeth the seven stars in his right hand, who walketh in the

midst of the seven golden candlesticks."

This pictures Gods overshadowing Providence, His loving care over the churches as He walks among them, keeping them in the shadow of his hand.

"And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." (Isa. 51:16.)

Sustaining Providence, which sustains the weak. "Fear thou not; for I am with thee: be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. 41:10.)

This church was an active church, sound in doctrine but deficient in love.

Verse 2. "I know thy works and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my names

sake hast laboured, and hast not fainted." The Master knows the activities of any church. He knew the good works of this church, their patience, forbearance for Christ's sake, he knew about their spiritual labors, their perseverance and endurance. He knew their exposure of sin in their midst. He knew about their false teachers, deceivers and liars.

He knew also their lack of love. God's knowledge. "Talk no more so exceeding proudly: let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by His actions are weighed." (I Sam. 2:3.)

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding." (Isa. 40:28.)

"He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him." (Dan. 2:22.)

"Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask

him." (Matt. 6:8.)

"And again, the Lord knoweth the thoughts of the wise, that they are vain." (I Cor. 3:20.)

This church was a backslidden church, persistent in service, strong in discipline, but with love growing cold. These messages to the churches of Asia should be a warning to us as a church, as these revelations were shortly to come to pass, would be fulfilled in this the church age and we should be careful that we are not lacking as was this church in our love. Is our love growing cold? It is commanded us in the writings of the Apostle Paul, "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." (II Thess. 3:5.)

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Jude 21.)

The Lord had "somewhat against this church, because they had left their first love." Their love had grown cold and there was a spirit of indifference, hence the divine call to repentance. They had backslidden and needed to repent, there

must be a returning to God, lest the sudden coming of Christ would find them sleeping.

The Apostle Paul one time admonished the Roman brethren to be careful about spiritual sleep, listen to what he says, "And that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." (Rom. 13:11.)

"Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Lest their privileges be withdrawn and they find themselves castaways. "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." Sin despised, and justly so, for it is indeed hateful to God.

In the seventh verse the message calls attention to hearing, the receptivity of the Spirit as a teacher and guide, that they might be fed with spiritual food and made to be overcomers of sin and made fit subjects to partake of the tree of life and enter into the paradise of God.

From the 8th to 12th

verse of this chapter we have a message to a church that was poor and yet rich. The church in Smyrna. They were facing a period of persecution. In the beginning of the message attention was called to the eternal Christ, who had passed through the experience of death, the writer of the gospel gives a minute description of the sufferings of that Blessed One, when he died on Calvary.

Think of those cruel nails driven through his hands and feet, and can we not see the blood flowing from his pierced side. But the thought in the message is that he was resurrected, that he is not a dead Christ, but a living Christ, he lives, he was victor over death.

He is the first and the last, and He knows all about the good works of this church, he knows also about our good works, He knows our tribulations. He knows our poverty, our riches and he knows a false professor also. He knows whether we are a child of God or a child of the Devil.

He admonishes the church at Smyrna not to fear the tribulations that would befall them, that Satan would

cast some of them into prison "that they may be tried," they must suffer with him but the promise to them was a crown of life, to them that would be faithful until death. Then at the close of the message the command comes with emphasis "He that hath an ear, let him hear what the Spirit saith unto the churches."

The third church mentioned is the church in Pergamos, the Heretical church. The church of evil surroundings, steadfast, but infected with heresy.

Here again the message comes by the sword of the Spirit, calling attention to the knowledge of God and commending them for their steadfastness. They were admonished to hold fast the name of Christ, commending them for their faith which they had held even to the extent of martyrdom. But notwithstanding all this he says: "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit forni-

cation." And that was not all, there were there some that held to a doctrine that was repulsive to the divine director, the doctrine of the "Nicolaitines."

False teachers in the church, fornication in the church, to say nothing of false doctrine. Paul, Peter and Jude all tell us that those conditions would exist in the last days, those days are here, should we not heed these messages that were given to the beloved Apostle John which were to be sent to the churches of Asia.

May God help us of the Dunkard Brethren church to heed these warnings.

(To be continued)

OPPORTUNITIES NEGLECTED

Charles H. Ness

(Gal. 6:10) "As we have therefore opportunity, let us do good unto all men, especially unto the household of faith." The thought implied in this passage of scripture is far reaching if carried out in detail to its limited extent, opportunities confront us in many

perceivable and also in many obscurious ways and the thought is also implied that we are under obligation to exercise good at every opportunity, whether open before us to obscure, we as religious professors, are going somewhere, either into eternal punishment or into eternal life.

Jesus says when the Son of man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations and he shall separate them one from another as a shepherd divideth his sheep from the goats: and He shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you: because ye have taken advantage in an opportune time to do good. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Then He shall say also unto them on the left hand, "Depart from me ye cursed, into everlasting fire, prepared for the Devil and his

angels," because ye have neglected in an opportune time to do good. "Inasmuch as ye did it not to one of the least of these ye did it not to me."

The parable of the talents, "As they were dealt out to every man according to his several ability," or in other words power to perform, indicates a development for good at an opportune time and the reward to enter into the joy of the Lord: and also a casting out into outer darkness where shall be weeping and gnashing of teeth, because of opportunities neglected.

And also, because of carelessness, unconcern and opportunity neglected the five foolish virgins stood at the door saying, "Lord, Lord open to us." Oh the calamity, and the knocking and the crying for admittance when it is too late and because of opportunities neglected, we may hear the answer, "Verily, I say unto you, I know you not."

We hear Jesus say, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Then we hear a

certain lawyer say to Jesus, "Who is my neighbor?" And Jesus answering, said a certain man went from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded him and departed, leaving him half dead, and now we notice a priest, and a Levite, (who represent religious leaders) pass by on the other side, neglecting an opportunity to do good: cleverly evaded duty and lost the reward, which was awarded to the one who took advantage of an opportunity to do good to him that was not able to help himself. This certain lawyer learned from Jesus, and also was informed by Jesus, to inherit eternal life it is needful and required, to go and do likewise as did this Samaritan.

And because of neglected opportunities a certain rich man which was clothed in purple and fine line, and fared sumptuously every day, and had his good things in his life time, he died and was buried and in hell he lifted up his eyes, being in torment, seeth Lazarus afar off in Abraham's bosom, comforted, and that certain rich man tormented.

If we go back to the time of Noah who preached and warned the people for years and years, the people neglected the opportunity to be saved, and so with us if we neglect our opportunities we are doomed for eternity, and eternity will reveal to us all, the writer and the reader the opportunities neglected.

A certain one remarked at a trine immersion baptism ceremony, if that is the way to get to heaven, I don't want to go there, and that is how she died, without baptism. And Jesus says, "Whosoever believeth and is baptized shall be saved and he that believeth not shall be damned."

And the one that says she couldn't bear to wear the covering, since the apostle Paul emphatically declares "a woman praying or prophecying with her head uncovered dishonoreth her head," and we pity those who say by their very action and conduct they cannot bear to live the simple life, and by their very activities of life contrary to the ways of righteousness proclaim that the sayings of Christ are hard and will not do them.

Jesus says why call ye me Lord, Lord, and do not the things I say unto you. The apostle John says his commandments are not grievous. Jesus also says, "If ye know these things happy are ye if ye do them."

Oh, brother, sister, and friend, let us be on the alert continually that we do not fail in these opportunities and miss heaven, we shall surely regret when we get to heaven's door and are placed on the balances as was said about Belshazzar, "thou art found wanting," because of opportunities neglected. Heaven will only be gained by doing the will of God, and that is to obey every command and not offend in one. Amen.

R. 1, Dallastown, Pa.

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OBITUARY

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A. B. WOODARD

Addison Barlow Woodard was born in Delaware county, N. Y. June 12, 1847 and passed away at 10:50 a. m. January 15, 1939, aged 91 years, 7 months and 4 days, at the home of his daughter, Mrs. Anna Lines of Gowrie, Ia.

He, with his parents, moved to Illinois in 1854 where he spent his

boyhood days. In 1874 he moved to Webster county, Iowa and bought land which has been his home much of the time since. In 1896 he, with his family, moved to Cando, North Dakota, but later returned to Iowa.

At the age of nineteen he united with the Methodist church and in 1872 he was baptized in the Dunkard Brethren church by Bro. Daniel Deardorff at Franklin Grove, Ill. In 1891 he was called to the ministry and was the founder of the Brethren church at Slifer and several churches in North Dakota.

He leaves to mourn his death two daughters, Mrs. Anna Lines of Gowrie, Ia., and Mrs. Golda Young of Robbinsdale, Minn.; nine grandchildren, John, Harold, and Lloyd Woodard of Gowrie; Mrs. Pearl Hinz of Minneapolis; Miss Naomi Young of Cedar Rapids, Mrs. Esther Dallin, Mrs. Dolly Anderson, Curtis and Robert Young of Robbinsdale, Minn., three great grandchildren, Charles Hing, Marguerite and Gerald Dallin; two brothers, Ambrose Woodard of Cottage Grove, Ore., Geo. Woodard of Kalamazoo, Mich., and two sisters, Mrs. Delia Henrick of Amaha, Neb., and Mrs. Ella Jay of Nampa, Idaho.

C. R. Gehr, Cor.

JOANNA OTTO

Sister Joanna Otto died suddenly January 21, 1939, at the home of her daughter, Mrs. Clarence King, Trenton, N. J. She was born October 5, 1857, two and one-half miles south west of Sharpsburg, Washington county, Md., aged 81 years, 3 months and 16 days. She was married to Wm. H. Stouffer January 15, 1878 who preceded her in

death eight years ago.

Surviving are two children D. William Stouffer, Mt. Airy, Md., and Mrs. King with whom she made her home the last two years; four grandchildren and three great grandchildren one brother, Franklin B. Otto, Sharpsburg, Md.

She was baptized by Eld. Daniel Wolf of the Church of The Brethren, then known as German Baptist, at the Manor church six miles north of Sharpsburg, Jan. 15, 1882. As she was a close observer of the scriptures, in 1932 in order to live closer to the vows she made she cast her lot with the Dunkard Brethren and enjoyed worshipping with them, although the last two years being isolated from the church the last services she attended with us was Christmas Day and spending a short time in the writer's home, but was with the church in spirit if not permitted to be in the body. The church has lost a faithful member, and we trust our loss is her gain.

As Sister Stouffer died sitting in her chair apparently in good health, without a struggle is a warning to us all to be ready for the summons at any time. Her body was brought by C. O. Fuss & Son to his funeral home, Taneytown, Md., from which a short service was held by Eld. T. C. Ecker, with further services in the Meadow Branch Church of The Brethren and burial in the adjoining cemetery. Eld. W. E. Roop and T. C. Ecker officiated. Text Isa. 26:3.

M. E. Ecker,
Taneytown, Md.

Great souls have wills, feeble ones have only wishes.—A Chinese proverb.

HOW TO DEAL WITH THE WORLD

With Its Evil Works, With Its Spirit of Godlessness, With its Vain Pride

Worldliness is the spirit of the present age. It is so contagious that unless steadfastly resisted, ones whole personality will become infatuated with its evils.

"I pray not that thou shouldst take them out of the world, but that thou shouldest keep them from the evil." (John 17:15) Jesus spoke these words to His apostles just before His departure. We as Christians are to be a light unto the world, the salt of the earth. It may mean a hard battle ahead to gain the victory.

We are led by one of the two spirits. Either one has supremacy; the one elevating to higher life and opposed of the carnal mind, the other degrading or depriving the mind of everything that pertains to real happiness on earth and eternal glory. The latter one, of course, is Satan. Human hearts are as

flowers—beautiful, valuable and attractive. The agencies which the heart possesses are to be governed by the supernatural supremacy of God, yet Satan with his many devices has liberty to entice those agencies to become slaves to carnality.

Politically, Satan is the prince of the world; religiously, “the god of this world.” Satan, the enemy of our souls, steals his way into our hearts, as does the wind on a cold, wintry night whistle through the house which is to keep us warm and comfortable. A house is built almost free from defects, but how soon when it gets an opening, the cold wind steals its way into the warm room and chills its temperature. If not remedied, the cold may drive out the warmth entirely. So is the heart when filled with God’s blessings and not continually guarded and barricaded from the enemy; it may soon become inhabited with evil instead of good.

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.”

(I John 2:15.) One of the evils of the world that is so much prevalent is godlessness. People are turning farther away from God, by Christians being too lukewarm, indulging in the things of this world such as sinful amusements, worldly fashion in dress, the unequal yoke with unbelievers in business, social relations, or secret societies. For all that is in the world, the lust of the flesh, lust of the eye, are the avenues through which outward things of the world—riches, pomp, and beauty—inflame us. Almost 85 per cent of what we receive comes from these avenues. Some things apparently innocent in themselves lead to greater evils, much like the entertainment at Herod’s birthday (described in Matt. 14:6-8) which culminated in the beheading of John the Baptist. All that men get today for their life of sin is misery, woe, shame, pain; sorrows to be multiplied in hell: and still Satan with all his cunning, devilish allurements of worldly pleasures, pride, lust, selfishness, covetousness, and many other ways, is succeeding. There are two kinds of pleasure. In

Heb. 11:25, we have the pleasure of sin, which is only for a season. Then in Psa. 16:11, we have the pleasures at God's right hand, which are "forever more." Worldly pleasure, if indulged in, will destroy the prayer life of a Christian. Prayer is one of the greatest things toward overcoming these dealings with the world.

How to deal with the world with its vain pride? When the heart of man becomes lifted up with pride, it is soon revealed in action and appearance. Among the many evils that defileth a man, pride is mentioned along with them that cometh from within. Pride in the heart is manifested in many ways. It gives one a haughty bearing and causes him to look upon others with contempt and scorn. We find it among all classes of people in our day. The fact is all worldliness belongs to the anti-Christian spirit, which knows nothing of humanity or godliness. Pride manifests itself in a display of material things; the speech we use, our actions, the things that attract us, indicate whether or not there is any pride in our

heart. In all this we ignore the fact that we are weaklings of the dust, entirely dependent upon our Creator. Satan fell because of the desire to be exalted above God.

In conclusion, I would like to compare the true Christian living in the world as a ship sailing on the ocean. It is not the ship being in the water that will sink it, but the water getting into the ship. So in like manner, the Christian is not ruined by living in the world which he must needs do while he remains in the body, but by the world living in him. How careful the mariner is to guard against leakage lest the water enter into the vessel should, by imperceptible degrees, cause the vessel to sink. And ought not the Christian to watch and pray lest Satan find some unguarded inlet to his heart?

—Selected.

The true, strong and sound mind is the mind that can embrace equally great things and small.—Boswell.

Better keep yourself clean and bright: you are the window through which you must see the world.—Shaw.

You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love.—Henry Drummond.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 1—Gal. 5:1-26.
 Jan. 8—Gal. 6:1-18.
 Jan. 15—Eph. 1:1-23.
 Jan. 22—Eph. 2:1-22.
 Jan. 29—Eph. 3:1-21.
 Feb. 5—Eph. 4:1-32.
 Feb. 12—Eph. 5:1-33.
 Feb. 19—Eph. 6:1-24.
 Feb. 26—Phil. 1:1-30.
 Mar. 5—Phil. 2:1-30.
 Mar. 12—Phil. 3:1-21.
 Mar. 19—Phil. 4:1-23.
 Mar. 26—Col. 1:1-29.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 1—Jesus Found in The Temple. Luke 2:41-52.
 Jan. 8—Jesus Baptized in Jordan. Matt. 3:13-17.
 Jan. 15—Misusing God's House. John 2:13-25.
 Jan. 22—The Disciples Saved From Danger. Matt. 8:23-27.
 Jan. 29—Feeding the Five Thousand. Matt. 15:13-21.
 Feb. 5—Healing the Ten Lepers.

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Luke 17:11-19.

- Feb. 12—Helping the Needy. Luke 10:25-37.
 Feb. 19—Comforting a Sad Family. John 11:1-44.
 Feb. 26—A Boy Returns Home. Luke 15:11-32.
 Mar. 5—Jesus the Children's Friend. Mark 10:13-16.
 Mar. 12—Honoring Jesus as King. Matt. 21:1-11.
 Mar. 19—Jesus Washing the Disciples Feet. John 13:1-20.
 Mar. 26—Betraying Jesus. John 18:3-12.

BIBLE MONITOR

Vol. XVII

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No. 6

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHURCH ACTIVITIES

Public Worship

Part II

One of the very vital activities of the Church of Christ is public worship services. Such services are not only of value to the membership but they present an opportunity to preach the gospel to sinners, instructing them as to their duty toward their God and their fellowmen.

It has been the custom, and we think properly, that these services are held on Sunday, the day of rest. Jesus and the apostles set us an example in this matter. "And he (Jesus) came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to

read." (Luke 4:16.) "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." (Acts 17:2-3.) "And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." (Acts 18:4.) "And he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ." (Verse 28.)

There are three matters in these references that we wish to point out especially. Evidently it was the custom in the days of the early church for godfearing people to have and attend public worship services

regularly each Sabbath day. Is this not a vital need in these perilous days?

At these services the ministry reasoned with the people out of the scriptures. It was the inspired word of God that was read, taught and preached. In these days of confusion, distress and anxiety do we not need the inspired word of God as a stay and an unerring guide?

One of the aims of this reasoning, this teaching and this preaching was to show or prove by the scriptures that Jesus was the Christ. Is this not a fact that the world needs to know in our day? The knowledge of the scriptures, the zeal and earnestness of Paul was such that he was able to mightily convince the Jews. Do we possess the same knowledge of the scriptures, zeal and earnestness to convince unbelievers in our day? In these three points there is a challenge to us as Christian people. Shall we accept it and prove to the world the reality of our Christianity?

In the first letter to the Corinthians Paul gives us some definite teaching as to how our public worship services should be conduct-

ed. "How is it then, brethren? when ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophecy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak

in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order." (I Cor. 14: 26-40.) This instruction is given so clearly that we need not question how to proceed with church worship.

According to this scripture each one has an opportunity to act as he may have ability, and is prompted by the Spirit, in order that the service may be helpful to all. In the opening service, the Bible study hour and in the preaching services this opportunity is presented in the choosing of psalms, hymns and scriptural readings and in the discussion of the scripture where we reason together upon the teaching under consideration. We all have different talents and abilities and when each one

acts as the Spirit prompts and directs, the service is a blessing to all ("all may learn, and all may be comforted.") One matter of importance is, that all things be done unto edification. Another is, that there should be order; a method or regular arrangement of procedure in our services with the exercise of decorum.

Paul declares in certain terms that women are not to speak in church services. Public speaking is not within the realm of activity of Christian women according to the scriptures; "for it is a shame for women to speak in the church." Asking questions is also definitely forbidden.

Some of these plain teachings are rejected and ridiculed by many people, nevertheless Paul plainly states in one of the verses that "the things that I write unto you are the commandments of the Lord."

The teachings on public worship are plain and Christian people are edified, comforted and satisfied with what the Lord has commanded.

BIBLE MONITOR

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**WHAT MUST I DO TO
BE SAVED?**

B. E. Kesler

Part II

The distinction between reformation and repentance must be kept in mind. One may reform without repentance, or repent from worldly sorrow, but he can not repent toward God without godly sorrow, sorrow

that his sin has offended God. Reformation is not repentance, but repentance must include reformation, to be acceptable to God.

Our "repentance is toward God and our faith towards our Lord Jesus Christ." (Acts 20:21.) But no one will repent toward a God in whom he has no faith or before he has faith in Jesus Christ, as God's Son.

Indeed, since repentance is based on godly sorrow, he can not repent toward God until he is aware his sins have displeased God, and he is sorry for it. So faith does precede repentance, and of necessity must do so.

A heathen might be induced to reform his life without a knowledge of God, but he could never be induced to repent toward a God of whom he has no knowledge or in whom he has no faith. God commands all men everywhere to repent, "but he does not expect them to repent until they have faith to "believe that he is, and that he is a rewarder of all them that (by faith) diligently seek him." (Heb. 11:6.)

John the Baptist followed this method of procedure.

Quoting Isa. 40:3 he said, "I am the voice of one crying in the wilderness, make straight the way of the Lord." (Jhon 1:23) This was John's answer to the Pharisees, who were sent to ask why he "baptized if he were not the Christ." And when a group of impertinent unbelievers came to his baptism he rejected them. Why? Because they didn't believe in one "standing among them whose shoes he was not worthy to unloose." (Luke 3:16.) And because they did not believe in the "God (who) is able of these stones to raise up children to Abraham. (Luke 3:8.)

Paul said, "John baptized with the baptism of repentance, saying unto the people they should believe on him that should come after him, (that is) on Christ Jesus." (Acts 19:4.)

So John taught the people about God and Jesus Christ and refused to baptize until he had evidence of faith in God and Christ and repentance from godly sorrow toward God whom they had offended by their sins.

When Paul entered the heathen city of Athens, the first thing he did was to tell them about the true God,

the God unknown to them, and the Christ "whom he had raised from the dead." (Acts 18:23-31), and that this God "commanded all men everywhere to repent." (V. 30.) Paul did not expect them to repent until they had faith in God and in Jesus Christ his Son.

So today, we need not expect men to repent until they believe in God and Jesus Christ his Son.

From the definition given above, repentance works an entire change in the outward and the inward life, and anything short of this is not true repentance. It is very closely related to conversion. Too many, we fear, mistake conviction for conversion. Then too, conviction may not be comprehensive enough, and this may be because of failing to comprehend what sin is.

One sees no sin in selecting out of God's word only such commands as he is willing to obey. Why should he repent for not doing the others? Sins of omission are just as bad as sins we commit. Another sees no sin in following the styles of worldly fashions, wearing jewelry; another can attend card parties, movies,

carnivals, fairs, dances, etc., and feel no remorse of conscience. Why should he repent?

Some Christians (?) do these things without compunction. Still others can take strong drink, take God's name in vain, take the oath of lodges, courts, officers, or any other, and be at ease, and so on to the end of the list. God commands all these to repent and says, "Except ye repent, ye shall all likewise perish." (Luke 13:3.)

Paul says they who do such things as, "adultery, fornication, lasciviousness, uncleanness, hatred variance, emulation, wrath, strife, sedition, heresies, revelings, drunkenness, shall not inherit the kingdom of God." (Gal. 5:19-21.)

Repentance to be acceptable to God must include all these and anything else that is sinful in his sight.

When one repents from godly sorrow, "ceases to do evil and learns to do well" (Isa. 1:16-17) he is then ready to be buried in baptism for the remission of his sins and to rise to walk in newness of life. (Rom. 6:4; Col. 2:12; Acts 2:37-38.)

Baptism is the only

burial connected with the Christian religion. No one can be said to be "dead to sin, buried and raised to new life" except in baptism; and there can be no resurrection until after death and burial. So there can be no resurrection to spiritual life until the "old man of sin" is "dead and buried in baptism that the body of sin may be destroyed" and the new man "raised up to walk in newness of life." (Rom. 6:3-6.)

John the Baptist "gave knowledge of salvation to his people by the remission of their sins." (Luke 1:77.) He preached faith, (Acts 19:4) repentance (Mark 1:4) and baptism "for the remission of sins." (Luke 3:3) as conditions of pardon from past sins. No one was pardoned, or had remission until these conditions were met. Baptism was a public confession of sin, and when complied with they had remission and salvation. Jesus never changed the conditions nor the order as given them by John.

John (Matt. 3:2) and Jesus (Matt. 4:17) both preached "Repent for the kingdom of heaven is at hand." John told them to

believe on Christ. Jesus didn't, for he knew they would not repent if they didn't believe. Neither John nor Christ told them faith and repentance would give remission or salvation. These had to be followed by baptism. John's and Christ's ministry overlapped, (John 3:22-24; 4:1-3). They taught the same conditions, else a question would have been raised as in case of the "Jews and some of John's disciples about purifying." (Jon. 3:25.)

For the same reason, we may say, John's and Christ's form of baptism was the same. No question was raised as to any difference.

The same conditions, and the same order as given above are taught in the great commission given by Christ. "Go ye into all the world and preach the gospel, he that believeth and is baptized shall be saved." (Mark 16:15-16.) "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." (Matt. 28:19.) "Thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repent-

ance and remission of sins should be preached in his name among all nations." (Luke 24:46-47.)

Now summing up this commission as given by these three writers, we have the whole story of the conditions of pardon and salvation in a nutshell. And what are they? Just as shown above and in the same order: faith, repentance, baptism, remission and salvation. Simple isn't it?

Mark gives faith, baptism and salvation, not without repentance; Matthew, baptism, not without faith and repentance; Luke, repentance and remission, not without faith and baptism. Just as seen above, the conditions are faith, repentance, baptism, and the result is remission and salvation from past sins.

NOTICE

We now have the mailing list reprinted and the slip on your Monitor wrapper should show the exact date that your subscription expires.

If there are any mistakes please notify us.

—Editor.

THE REVELATIONS

Wm. Root

Chapter II

In the 16th verse of the second chapter we should consider the urgent call to repentance to the church in Pergamos.

We should compare the innovations of the seven churches to the conditions in the church of today and see whether we are guilty of any of the things mentioned in them. Fornication, idolatry, lack of love, indifference, false doctrines and such things as are mentioned in them, and if we are guilty of any of these things, then we should heed the call to repentance.

The message says "or else I will come unto thee quickly, and will fight against them with the sword of my mouth."

Dear brethren and sisters, if we are guilty of such things, when Christ comes (and He's coming soon, "coming quickly") if we haven't repented of our sins we will belong to the class of folks, who will be overthrown and perish by the sword of His mouth.

Jesus said, "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. 24:30.)

Notice—He's coming "in the clouds," not only with glory for His faithful church, to "be glorified and admired by them" (II Thess. 1:10), but He's coming in the clouds with "power" also, to fight and to overcome evil men with the "sword of his mouth." (Rev. 19:14-21.)

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

"And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the foulds that fly in the midst

of heaven, come and gather unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

"And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

"I will come quickly, and will fight against them with the sword of my mouth."

Sudden events will take place, why? Because of Divine reproof. Are we ready for the sudden event?

Have we repented of dead works?

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." (Matt. 24:27.) This will be a sudden event alright.

"But ye brethren, are not in darkness, that that day should overtake you as a thief." (I Thess. 5:4.)

But my dear reader, you and I must be very careful how we hear, how we read. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. (II Thess. 2:3-4.)

It is our sincere belief that the "falling away first" mentioned by the apostles may well be applied as being fulfilled, and that during the last thirteen years.

When we think of the faithful few who came out from among them, who were walking disorderly, who had departed from the faith of

the gospel, who were sinking into apostacy, because of the innovations that were slowly, but surely creeping into the church and when the call came and is still being made, by the faithful to come out and repent, and when we think of the very small number who actually did stand for the faith, in comparison to the number who were identified as members of the church, then we certainly can see such a falling away as is mentioned by the Apostle Paul.

Looking farther into the text we notice that "the revealing of the son of perdition" will also take place before the coming of the Master. We believe this means that Christ will not come for his church and to take vengeance, (the tribulation will take place before he comes) until the fulfilling of the days of the beast and the antichrist, as pictured in the thirteenth chapter of the Revelations.

How needful for us, as well as the church in Pergamos to heed the Spirits message. "To him that overcometh will I give to eat of the hidden manna, and will give him a white

stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (V. 17.)

In this we have the blessings that are promised to overcomers, which are spiritual food, spiritual gifts, a new name and a new experience.

Let us look at the "new name" mentioned here. God promised His chosen people, the children of Israel, the faithful, which people represent the church of Jesus Christ, Paul makes that clear in the 11th chapter of Romans, which is another subject and which we cannot comment upon at this time, that he would give them a new and lasting name.

God said, in speaking through the mouth of his prophet Isaiah that "Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off." (Isa. 56:5.)

Dear brethren and sisters, I candidly believe that this promise was not given to the Jews alone as a nation, but to the Jews as a faithful

people, who would believe on God's Son, as a Redeemer and Savior of the world, those of God's house, the church of the living God.

The text says "unto them will I give in mine house and within my walls a place and a name."

But, beloved, not all the Jews were eligible to this promise. (Rom. 11:5.)

"Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day."

Paul says farther, "For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called." (Rom. 10:

6-7.) God said that that name would be better than "that of sons and of daughters," it would be "an everlasting name," and one that "would not be cut off."

I believe farther that that name is extended to the Gentiles in the church the faithful of Christ, the elect. "For as ye in times past have not believed God, (meaning the Gentiles) yet have now obtained mercy through their unbelief: (the unbelief of the Jews.) Even so have these also now not believed, (meaning the Jews) that through your mercy they also may obtain mercy." (The Jews, through the door of the church), for God hath concluded them all in unbelief, (both Jews and Gentiles) that he might have mercy upon all.

We think all Gentiles, who will be saved must become as Jews and come into the fold of God, through Jesus Christ the door into the sheepfold.

Jesus said, "And other sheep I have, which are not of this fold." (John 10:16.) He was speaking to His Jewish disciples.

Again Paul says: "There is neither Jew nor Greek, there is neither bond nor

free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal. 3:28.) "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:12-13.)

"And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called a new name, which the mouth of the Lord shall name." (Isa. 62:2.)

This promise was not only for the Jews, for it was extended to the church also in the messages to the seven churches of Asia, to overcomers.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." (Rev. 3:12.)

Reader do you think that promise is to the Jews only? We think to the Gentiles also, who are born into the

kingdom of God, the church.

We believe the Gentiles shall see God's kingdom, as well as the Jews, "For the kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Ghost." (Rom. 14:17.) God's kingdom is not temporal, but spiritual.

Next—let us study the message to the church of the false prophetess. The church in Thyatira. The Son of God, who has eyes like a flame of fire and feet like fine brass is reading the hearts of those in this church also, with the same knowledge, the same forbearance, as He did the others. He is as ready to commend them, for their faith, patience and good works. Yet they were at fault also, because of evil associations, an evil woman is mentioned, "Jezebel." This represents seducers, seducing them and bringing about the defilement of sin.

Mention is made that she has been given time to repent, but she did not repent, because of stubbornness. Although she was warned of her spiritual adultery, although threatenings of punishment were breathed upon her, yet she was im-

penitent.

Reader, there is a forewarning to us as a church, as a people, in this message. The 22nd verse says that "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds." "And I will kill her children with death."

If we, as a church, give way to seducers, if we defile ourselves with sin and wickedness, we can never, except we repent escape the miseries, woes and judgments of that great tribulation period, of which we learn more about as we proceed with our studies of these wonderful Revelations.

Again, we hear the admonition to hold fast till "I come." "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

Overcomers are made spiritual kings. "And hast made us unto our God kings and priests: and we shall

reign on the earth." (Rev. 5:10.)

"And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." (Rev. 20:4.)

"And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches." Christ's gifts, His radiance and His spiritual light will be given unto them, if they will hear and be led by the Divine Spirit. Christ will give to them of His own glory, His own radiance, if they will only overcome.

These articles are written with no other motive in view than that we might all be built up spiritually, that we might all "Study to shew theyselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

May we all study the

Revelations, in the light of the gospel is our prayer.

Great Bend, Kans.
(To be continued)

OUR LORD'S RETURN DRAWETH NIGH

Ruth M. Snyder

Another Christmas is past and gone and another new year begun. We know not what the year nineteen hundred thirty-nine may bring forth. Each year brings us nearer Christ's return. "But of that day and hour knoweth no man, no not the angels of heaven, but my father only." We will not know the day and hour that the Lord shall come, but the true followers of Christ may look into His precious word and tell when it comes near for Matt. 4: 32-33 says, "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near even at the doors." Know that what is near? Why, Christ's second coming that he had been talking about in the fore

part of this chapter.

People are deceiving and being deceived, nation has risen against nation, many have fallen away from the faith. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." (I Tim. 4:1-2.)

People are lovers of pleasure more than lovers of God, covetous, boasters, proud, high minded, disobedient, unthankful and oh, how much more could be mentioned that we see on every side. Still they are idle minded and seem to never think that Christ may come and they will not be ready to meet Him. These things are growing rapidly worse which causes one to often think that Christ may come any time for His saints on the earth. Are we living in watchfulness and obedience seven days of each week? Will we love His appearing or are we too busy to watch, or too taken in worldly affairs to think of His coming? So let us live in watchfulness that when

Christ comes to claim His saints that we be ready to go with Him and so escape everlasting destruction. Then will Luke 17:28-37 be fulfilled. (Please read.)

We are living pretty much the same today as the human race has lived in past ages. We eat, we drink, we buy, we sell, we plant, we build, but when the Lord shall come in the clouds and call His saints then shall the desolation of abomination appear among the wicked. If we are lucky enough to be called let us not look back after relatives and acquaintances as Lot's wife did for we are sure to be punished. It is at this time that two women shall be grinding together at the mill, one shall be taken and the other left, etc.

During the desolation period the wicked will try as never before to destroy Christianity from the face of the earth. During this time will the Son of Man come so that every eye shall see Him. Will He find faith on the earth? It will surely be scarce for Christ said before He went away "As the days of Noe were so shall the coming of the

Son of Man be."

Can we, as faithful believers not see the abomination of desolation in the near future? In the years past practically all the nations of the globe have invented ways and means by which to destroy humanity from the face of the earth. There is unrest among the nations. There is enmity between the people. As soon as the earth has lost its savor (God's people) will this great conflict begin (or near that time).

To you fellow believers, let us keep steadfast, immovable always abounding in the work of the Lord, pressing forward toward the mark of the prize of the high calling in Christ Jesus, that we may be worthy. To you who are away from Christ's kingdom, won't you repent, believe and be baptized that you may be able to flee from the terrible wrath of God. He says take My yoke upon you and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your soul, for My yoke is easy and My burden is light.

Sometimes the yoke may not seem so light, and the

burden easy, but we, as Christ our blessed Redeemer, must bear a cross to win a crown, then in the end, oh what a blessing.

But if not a blessing then will II Thess. 1:6-9 be fulfilled. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. Also Matt. 8:12, "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

Christ's return draweth nigh; are you ready?

R. 1, Oakland, Md.

FACTS ABOUT THE BIBLE

The Bible holds the distinction of being the first

printed book, and the King James or Authorized Version of the Bible is today the best selling book in the world.

The Bible contains 3,536,489 letters, 773,693 words, 31,173 verses, 1,189 chapters and 66 books.

The word "and" occurs 46,277 times and the word "reverend" but once.

Ezra 7:21 contains all the letters of the alphabet except "Jay."

The 19th chapter of II Kings and the 37th chapter of Isaiah are alike.

The middle verse of the Bible is Psalm 97:8.

The first book printed from movable metal types was the Latin Bible in the year 1455.

The King James or Authorized Version of the Bible was first printed in 1611 by Robert Baker. The Cambridge University Press—the earliest of existing presses to produce a Bible—issued the King James or Authorized Version first in 1629.

The first Bible printed in this country was in the Indian language in 1663 by John Eliot.

The first English Bible printed in this country was

in 1782.

The first Pocket Reference Bible was printed by Bagster in 1812.

The first Bible in flexible binding was bound by Bagster in 1816.

The first Bible printed on India paper was published by Bagster in 1828.

The first Bible with "yapp" or divinity circuit (over-lapping edges) was bound by Bagster in 1865.

The open flat "unbreakable back" patent binding was first devised in 1910.

This new patented way of binding Bible is controlled by and used exclusively by James Pott & Co.

The shortest verse is John 11:35. (Two words.)

The longest verse is Esther 8:9 (426 letters).

The shortest book is Obediah (Old Testament, 21 verses).

The shortest book is II John (New Testament, 13 verses).

The longest chapter Psalms 119 (176 verses).

The shortest chapter Psalms 117 (2 verses).

The Hebrew alphabet is also found in Psalms 119.

Furnished by J. J. Eyer,
Wenatchee, Wash.

CHRISTIAN PRAYER

D. M. Click

"Our Father which art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done in earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory, forever. Amen." (Matt. 6:9-13.) We learn that our Lord's disciples asked Him to teach them to pray as John taught his disciples. This prayer which is known as the Lord's prayer is what He taught them. And for over 60 odd years I have used this prayer and I take pleasure in using it whenever I have the opportunity to pray unto the Lord our God.

I have always felt that our Savior desired us to use this prayer to honor and adore His Father, (My Father is greater than all). We especially show reverence and praise to our Heavenly Father by using this model prayer which

Jesus taught His humble followers.

I have all along, these years of Christian service tried to influence many to learn this prayer by heart, and to use it in their prayers at all times. When we go back to the Old Bible history we learn of many earnest praying men and women who had great blessings granted them by the faithful life they lived; and of devoting much of their time wrestling with the Lord in prayer. Christ, our dear Savior, though divine, spent many precious seasons in prayer, leaving all of His true followers noble examples to follow. I would like to urge upon all of our brethren and sisters that we adhere to the humble attitude of bowing in prayer. I know that there are some in our own ranks, who think it does not make any difference what posture we occupy, just so we are sincere, and pray with the spirt, and the understanding. There are very few churches that kneel in prayer at this age. I do hope and pray that our Dunkard Brethren people will firmly adhere to this humble service which our fore-

fathers earnestly held to for many years.

While Peter was at Joppa, Tabitha became sick and died, and her friends sent for Peter and had him come to them at once, and as soon as he came, "Peter put them all forth, and kneeled down, and prayed: and turning him to the body said, Tabitha, arise, and she opened her eyes: and when she saw Peter, she sat up." (Acts 9:40.)

We also learn that at one time Paul kneeled on the seashore with a group of parents and their children, and prayed with them. Thus we plainly see that the apostles were careful to follow the example set them by their Master. So let us ever be faithful to their examples, and the instructions they have left us.

To our dear sisters in Christ we wish to call your attention to what the apostle Paul gave instructions regarding the sisters wearing the plain prayer covering. Our sisters are living up to the order of our Dunkard Brethren faith. But I lived in the Brethren church many years ago, and then the sisters there seemed willing to

wear the plain cap, but how soon they dropped it, and have drifted with the world.

We do hope and pray that our dear sisters will prove true, and ever stand loyal to our plain custom. Paul's instructions regarding the prayer covering, he here says that while praying or prophesying the woman should have her head covered and plainly enjoins the prayer covering as a duty, and no sister should desire to engage in prayer or prophesying, without having her prayer covering on her head.

I wish to admonish our young brethren and young sisters. Learn to pray often. The first thing in the morning, when you awake in bed, thank God for His loving care over you during the night, and pray Him for His protecting care over you during the day. And then when you retire at night make it a rule to pray God for His loving protecting hand over you thru the night. And always ask Him to have your protecting angle to encamp round about you. If you will accustom yourselves to these seasons of prayer, I can assure you that they will be a

blessing to you all through your life.

Study Matt. 21:22, and never neglect to use the Lord's prayer.

Grand Junction, Colo.

JESUS CHRIST THE UNSPEAKABLE GIFT

Katie M. Myers

How many Christians daily thank God for His unspeakable gift to man, Jesus who was so willing to come down in this sinful world to bring us back to God. How we should rejoice, for where would we be without Jesus. If we as Christians would never go any place that Jesus would not go with us, we would avoid many temptations and trials, be a better witness for Him, as that is our real mission in this life, as Jesus said unto the apostles, these are my words which I spake unto you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets and the Psalms concerning me.

Then opened he their mind, that they might understand the scriptures, and

he said unto them, thus it is written, that the Christ should suffer and rise again from the dead the third day, and that repentance and remission of sins should be preached in his name unto all the nations, ye are witnesses of these things. (Luke 24:44-48.) And all the saints that have been born of the water and the spirit must be witnesses for Jesus.

It seems as if we lose spiritual power every time we have a privilege to witness for him and do not improve the opportunity, we should always pray for others to accept him.

How often do we pray to have our mind opened and be willing to make use of the blessings. Put any burden on me, only sustain me. Send me anywhere, only go with me; sever any tie, but this tie which binds me to thy service and heart. Thanks be to God, for his unspeakable gift. (II Cor. 9:15.)

Whom not having seen ye love; on whom, though now ye see him not, ye believing, ye rejoice greatly with joy unspeakable and full of glory. (I Peter 1:8.)

If we receive the witness

of men, the witness of God is greater, for the witness of God is this, he hath borne witness concerning his son. He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son.

Sterling, Ill.
507 Sixth Ave.,

NEWS ITEMS

NEFFSVILLE, PA.

We, the Northern Lancaster county Dunkard Brethren, met in council at Lititz on December 3rd, with our Elder, A. G. Fahnestock, presiding to dispose of the work of the church at this place.

It was decided to have services every Sunday morning at Lititz at 10 a. m. Bro. Henry Long was re-elected trustee of the church. Elder Jacob A. Miller and J. L. Myers were here to hold an election for a minister. The lot fell on Bro. Benjamin Reinhold of Rheems, Pa.

On November 27th, Elder Jacob A. Miller started a series of meetings. Bro. Miller did not shun to declare the whole truth. One young soul stood for Christ and was baptized on January 1st.

We ask an interest in the prayers of the faithful that we all may remain faithful until the end.

Susanna B. Johns.

WAYNESBORO, PA.

The Waynesboro congregation held their regular council meeting November 23, 1938, at 7 p. m. Opening with hymn No. 49, our Elder, Bro. L. B. Flohr, read John 6:21-38 and led in prayer. Not much business came before the meeting.

The deacons gave their report from the yearly visit. They found all the members in faith, peace and union and desiring to grow in grace.

On Thanksgiving day we held our love feast at this place. There was a goodly number present for the weather conditions of the day.

We appreciate very much the coming of the visiting ministers and the gospel messages they brought, although the writer could not be present on account of sickness.

We ask an interest in the prayers of the faithful in behalf of the church at this place.

Sister Mae Tharp,
R. 2, Waynesboro, Pa.

BRETHREN, MICH.

On Saturday, February 18th, Brothers C. C. Meyers and Martin journeyed from their homes at Beaverton, and Midland, Mich., respectively, to Elder Z. L. Bussear's home at Freesoil, Mich., where they spent the night. On the following day accompanied by Bro. Bussear and wife they went on north to Brethren, Mich. The roads were so icy, and there was a morning meeting planned, but when they arrived it was full noon. A dinner was enjoyed at the home of Bro. Swihart.

Directly followed a service of

praise and song. A powerful sermon was delivered from the latter part of 9th chapter of Matthew. Our lacking in faith in the discharge of our Christian duties was stressed in the short time the speaker had. There were twelve in attendance at this meeting.

At the close of the meeting, visits were paid to the home of Bro. Frank Gilbert, who is bedfast. Bro. Gilbert is of a ripe old age and has had quite an amount of sickness, and we ask that prayers be offered that his suffering shall be lessened. After this visit all returned to their homes.

The church takes this opportunity of voicing its appreciation of the visit of these two brothers and may they come again and enjoy services at this place.

We ask an interest in the prayers of all the faithful that the word may go forward at this place, and that we may receive strength to stand in this evil day.

David E. Bussear,
Amerigan Legion Hospital,
Battle Creek, Mich.

SISTER EMMA BARE

Sister Emma Bare, daughter of Jacob and Harriet Bare, was born in Richmond county, Ohio, October 20th, 1867, and passed to the beyond at the home of her nephew, George Mellott in Bryan, Ohio, January 23rd, 1939, at the age of 71 years, 3 months and 3 days.

At the age of 23 years she united with the Church of The Brethren and in the year 1934 she united with the Dunkard Brethren church in which she strove to do her Master's will, always having her own con-

victions of what was right and what was wrong.

She leaves to mourn her departure one sister of Alvordton, Ohio, and one Brother of Mansfield, Ohio, also nieces and nephews.

Funeral services were held in the Oberlan funeral home in Bryan, conducted by the writer, assisted by Elder D. W. Hostetler and A. Miller.

Interment in Fountain Grove cemetery.

Blessed are the dead which die in the Lord from henceforth, yea saith the spirit that they may rest from their labors and their works do follow them.

D. P. Koch,
Bryan, Ohio.

MOSE ANDREW WISE

Only son of L. C. and Ida Wise, was born December 20, 1890 at Dallas Center, Iowa, and departed this life on February 8, 1939, at Wenatchee, Wash., aged 48 years, 1 month and 19 days. He with his parents moved to California in 1901 and in 1909 they moved to Wenatchee, where he has resided since.

At the age of 13 he united with the Church of The Brethren, and in 1930 he changed his church relationship to the Dunkard Brethren. The following year he was chosen to the Deacon office where he served faithfully till death.

On August 22, 1915 he was united in arriage to Miss Edna L. Holland of Wenatchee, Wash. To this union was born one son, and four daughters. Surviving to mourn his departure are his widow, Mrs. Edna Wise, one son, Calvin, four daughters, Mrs. Elda Collins, Audry,

Bernice, and Catherine; two sisters, Mrs. Bertha Maust of Idaho, and Esther Wise of Flora, Ind., a host of relatives and friends. Funeral services were held in Wenatchee, February 11th at 2 p. m. with Elder D. B. Steele officiating.

Bro. Wise was a kind, loving and affectionate companion and father and a highly respected citizen and neighbor, alsways striving for the betterment of the community, but our loss will be his gain.

D. B. Steele,
R. R., Wenatchee, Wash.

LORD'S DAY EVENING

Rem. 13:11

Another day has passed along,
And we are nearer to the tomb;
Nearer to join the heavenly song,
Or hear the last eternal doom.

Sweet is the light of Sabbath eve,
And soft the sunbeams lingering there;
For these blest hours, the world I leave,
Wafted on wings of faith and prayer.

The time, how lovely, and how still,
Peace shines and smiles on all below;
The plain, the stream, the wood, the hill,
All fair with evening's setting glow.

Season of rest! the tranquil soul
Feels the sweet calm, and melts to love;
And while these sacred moments roll,
Faith sees the smiling heaven above.

Nor will our days of toil be long,
 Our pilgrimage will soon be trod;
 And we shall join the ceaseless song,
 The endless Sabbath of our God.
 —Selected.

SOME DAY TILL THEN

Some day the silver cord will break,
 And I no more as now shall sing;
 But oh, the joy when I shall wake
 Within the palace of the King.

Some day my earthly house will fall,
 I cannot tell how soon 'twill be,
 But this I know my all in all,
 Has now a place in heaven for me.

Some day when fades the golden
 Sun,
 Beneath the rosy tinted west,
 My blessed Lord will say well done,
 And I shall enter into rest.

Some day till then I'll watch and
 wait,
 My lamp all trimmed and bright
 That when my Savior opens the
 gate
 My soul to Him may wing its
 flight.

H. M. Barkdoll.

HOW CHRIST BECAME MY GUIDE

D. Maurice Moore

Once I wandered weak and weary
 O'er the barren plains of sin
 Thru the darkness bleak and dreary
 Destitute of peace within.

On I groped the night increasing
 Till my soul in sad dismay,
 Wondered how thru such great
 darkness
 I would ever find my way.

When at last all hope had vanished,
 And my heart was filled with
 fear;

In despair for help I pleaded,
 Knowing not that help was near.

Then with joy I cried beholding
 Shining thru the dismal night,
 Beams of light with radiant glory
 Bursting in upon my sight.

Then a voice with soothing sweet-
 ness,

Spoke in gentle tones and low,
 Saying, "I will guide your footsteps
 Wheresoever you may go."

Eagerly I hastened forward,
 Guided by that still small voice;
 Which again to me was saying,
 "Wandering child make Me your
 choice.

"Cease your wanderings, sad and
 lonely,

From my tender care astray.
 Follow me in faith believing
 I will be your Guide and Stay."

So in faith I drew still nearer,
 Longing more and more to see
 This divine and blessed Person,
 Who had spoken unto me.

When at last my eyes beheld Him,
 Doubt and fear was made to
 cease;

And my heart once full of trouble
 Now was filled with perfect peace.

Now my faith is firmly founded
 On this blessed Savior friend,
 Who I know will gently lead me
 Safely to my journey's end.
 Sel., Clara Reighard.

They only the victory win
 Who have fought the good fight
 and have vanquished the dea-
 mon that tempts us within.

—Browning.

Though time be precious to me,
as all irrevocable good things de-
serve to be, and of all other things
I would not be lavish of it, yet I
will account no time lost that is
either lent to or bestowed upon my
friend.

—Bishop Hall.

ADULT SUNDAY SCHOOL LESSONS

Apr. 2—Col. 2:1-23.
Apr. 9—Col. 3:1-25.
Apr. 16—Col. 4:1-18.
Apr. 23—I Thes. 1:1-10.
Apr. 30—I Thes. 2:1-20.
May 7—I Thes. 3:1-13.
May 14—I Thes. 4:1-18.
May 21—I Thes. 5:1-28.
May 28—II Thes. 1:1-12.
June 4—II Thes. 2:1-17.
June 11—II Thes. 3:1-18.
June 18—I Tim. 1:1-20.
June 21—I Tim. 2:1-15.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 2—Jesus Dies on the Cross.
John 19:18-24.
Apr. 9—Jesus Arises From the
Grave. Luke 24:1-12.
Apr. 16—Jesus Goes to Heaven.
Acts 1:9-14.
Apr. 23—Review—Life and Teach-
ings of Jesus.
Apr. 30—The Disciples Receive
Power From Heaven. Acts
2:1-13.
May 7—What Peter Told Many

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People. Acts 2:14-47.
May 14—Peter and John at the
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May 21—Ananias and Sapphira
Punished. Acts 5:1-11.
May 28—Stephen's Old Testament
Stroy. Acts 7:1-53.
June 4—Stephen Stoned While
Praying. Acts 7:54-60.
June 11—Philip and His Converts.
Acts 8:5-40.
June 18—Saul and the Light From
Heaven. Acts 9:1-9.
June 25—Ananias and Saul. Acts
9:10-22.

BIBLE MONITOR

Vol. XVII

April 1, 1939

No. 7

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHURCH ACTIVITIES

Mission Work

Part III

The authority for this kind of work within the realm of activity of the church is the command of Jesus in His great commission to His followers. "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:18-20.)

Of late years there has been much missionary effort put forth in many of

the denominations but in the light of the foregoing reference we cannot but question much that has been done in that line. Indeed, the results of this activity have been such that any intelligent person can see that it is falling far short of scriptural design.

We insist that mission work of the true church of Christ should be, and is, carried on according to the instructions given by Jesus, and apostolic example. Effort put forth in any other way is without scriptural authority and cannot convert men to a saving faith. If missionary effort does not carry to men salvation, something that the world cannot give, then what does it amount to?

The apostolic example of mission work is given clearly in the New Testament. After the Lord had given his

commission and had ascended up to the Father, Mark tells us, "and they (the disciples) went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen." (Mark 16:20.) Evidently it was an individual matter and each one felt his responsibility. Their Lord had said, "Go ye" and they went. This is a matter that each one of us should bear in mind. If we are members of the true church of Jesus Christ it is our responsibility to witness for Him "everywhere." The modern idea of mission work is that it should be carried on in heathen lands. The gospel plan is that we should witness for the Christ in every place and at all times; this is our mission friends, are we doing it faithfully?

We notice also that when the disciples went out they had a message; a definite and unchanging message. It was the message of the Christ, "Repent ye, and believe the gospel." (Mark 1:15.) This was the mission of the early church, preaching the gospel; teaching men the gospel; baptiz-

ing men for the remission of sins; teaching them to observe the gospel in all things. It is our contention that this is still the business of the church, the business of every member of the church of Christ.

The apostles preached repentance in order that there might be remission of sins. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19.) They pointed out the sins of the people (Acts 2) and they did it with boldness; so much so, that people marveled, and men were convicted of their sins. They were then baptized for the remission of their sins. This is what the Lord had told them to do, and this is what the apostles did. This is still the work of the true church of Christ and we are but mocking God and deceiving men if our missionary activity is not in harmony with these teachings and this example.

As to the mission of Jesus on this earth, He has this to say, "For the Son of man is come to seek and to save that which was lost." (Luke

19:10.) He sent His disciples out on the same mission to "seek and to save." It is not just a matter of going and seeking, the climax of gospel mission work is the "saving" of lost souls. Of what value is it if we compass land and sea (like the Scribes and Pharisees) in search of proselytes if we fail to carry a saving gospel? "Vanity of vanities, saith the preacher; all is vanity." It is apparent, according to the scriptures that converts of modern missionary methods are in a worse condition than before. "If therefore the light that is in thee be darkness, how great is that darkness." If the religion that we have is not a saving religion, of what value is it? Christ is the only Savior. "Neither is there salvation in any other: for there is none other: name under heaven given among men, whereby we must be saved." (Acts 9:12.)

NOTICE

Recently a circular on Dress Uniformity has been circulated over the brotherhood by order of the

Standing Committee. The purpose of this is to ascertain the sentiment of the membership on this matter. Each member is urged to send a letter to the committee stating their feelings on the subject. The committee will not reply to these letters as we are not authorized to do so, and do not have the time for it. Consideration of the replies and the reaction of the brotherhood will be studied and discussed by Standing Committee before and farther action of any kind will be taken.

Study the circular carefully and prayerfully, in the light of the scriptures and the history and record of our church and then send in your reply to Elder A. G. Fahnestock, R. 3, Lititz, Pa. Much depends upon your replies as to what further action will be taken along this line.

Committee:

J. L. Myers,
L. W. Beery,
A. G. Fahnestock.

O Lord, how great are Thy works! and Thy thoughts are very deep.—Psa. 92:5.

BIBLE MONITOR

West Milton, Ohio, April 1, 1939

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Howard Surbey, North Canton, Ohio, Associate Editor.

NON-CONFORMITY

A. G. Fahnestock

Some folks tell us we do not have Bible authority for a specific cut in dress, coat, etc., yet they must admit that the scriptures do teach, that we shall be a people read and known of all men, and also that we shall be a unit.

Paul says, "Be not con-

formed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." You will notice that this non-conformity to the world shall take place through the renewing of the mind. It has often been said that those belonging to great lodges, great nations, or a nation that they love, that they delight to make it known by the badge or the uniform. In like manner it appears to me, that, we should be glad for the privilege of making it known that we do not belong to the kingdom of this world but that we represent a church that is the children of God.

I wonder whether the saying of Christ could not be well applied in our age, namely "The children of this world are in their generation wiser than the children of light." (Luke 16:8.)

Is it not true that every organization has its head, who leads and directs so that there may be unity? In our government, plans and suggestions that are approved become a law and Jesus speaking to the be-

liever says, "Whatsoever ye shall bind on earth shall be bound in heaven." Now then reader, the Bible teaches unity, non-conformity, to let our light shine, to be a peculiar people to be known and read of all men, to be of one mind, etc.

How could a church comply with all these teachings unless they adopt a specific cut, a uniform, etc., so that we may be recognized as belonging to the same body. When a church adopts such a uniform, who can say I love my church and then set up their judgment against her and rebell? My position always was, that if my church asks something of me, and I love my church, I will do it, unless there were direct scripture against it and if I should ever be a member of a church that would demand that I do something that the New Testament scriptures forbids, I would leave such church.

R. R. 3, Lititz, Pa.

NOTICE

Elder B. E. Kesler has a little boy in his charge that he would like to find a per-

manent home for. He states that the boy is 11 years old, intelligent, responsive and governable, and a member of the church. Interested parties please correspond with Bro. Kesler at Goshen, Ind.

A brother writes us that he would like for Monitor correspondents to be a little more prompt in sending in news items to the Monitor so that they will appear earlier in print. He also urges that notices of special meetings should be printed earlier so folks who care to go can make plans to do so. Remember that all material intended for a certain issue should be in the hands of the editor not later than two weeks before the date of issue.

Some of our correspondence and other desk work has been delayed of late, due to the arrival of a fine baby boy in the home of the editor. We thank you for your forbearance if the delay has inconvenienced you in any way.

—Editor.

Faith can place a candle in the darkest night.

WHAT MUST I DO TO BE SAVED?

B. E. Kesler

Part III

How did the apostles understand this commission? We shall see. On pentecost, Peter preached the first sermon under this commission. So powerfully were the Jews convicted when he told them they had crucified the Son of God, our Lord and Savior, that they said, "Men and brethren, what must we do?" Peter said, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:37-38.)

Their question was evidence to Peter that they believed they had slain the Christ, so he had only to say, "repent and be baptized" and they would get "remission of sins and the gift of the Holy Spirit," and of course, salvation, just as John, Christ and the commission had taught, and thus the apostles continued the same conditions and in the same order John and

Christ had given them.

Furthermore, of the ten recorded instances under the 'apostles' ministry, where persons were admitted to membership, in which the conditions were stated, baptism was in each case one of them, and faith and repentance, stated or implied, were the other conditions.

It will further be noted, that, in no instance recorded in the Bible was the modern idea of salvation at the "altar," recognized used or taught; and such idea as "praying through" was unheard of in apostolic times. These are men's theories substituted for the Bible way.

No person professed to be saved in apostolic times who had not been baptized, and no unbaptized person was held as a member of the church. The conditions of salvation and membership were the same. Neither Christ nor the apostles knew anything about a "visable" and "invisable" church. This is men's theory, without scripture to sustain it. Just imagine, if you can, Jesus talking about a "visable and an invisable" vineyard, fold, flock, family,

household, bride, wife, kingdom, etc., all of which are titles of the church.

"Christ is the head of the visable church" and neither head nor body can exist without the other, (Eph. 5: 23, 25, 27) and if there be an "invisable" church, it has no head. Christ is the head, the church is His body, and the act that puts into Christ, the head, puts into the church His body. That act is baptism; for it is expressly stated "we are baptized into Christ," (Rom. 6:3; Gal. 3:27), and "in one spirit are we all baptized into one body." (I Cor. 12:13.)

There is no salvation for accountable persons out of Christ or the church. On Pentecost, (Acts 2:41, 47) 3,000 were baptized and received into the church. No others were. There is no other way. Faith, repentance, and baptism is the answer to the question, "What must I do to be saved?" No one will question the salvation of one who has met these conditions. He needs no better evidence of pardon than this, and there is none.

Peter tells us "eight souls were saved by water" in the

ark, and this is the "like figure whereunto baptism doth also now save us."

Theirs was a real physical salvation from the flood, ours is a real spiritual salvation from past sins. The skeptic says he doesn't see how baptism can save us. and because he doesn't understand it, he won't believe it. But Peter says it does, and he knows. Jesus also says, "He that believeth and is baptized shall be saved." (Mark 16:16) and he knows. John says, "If we walk in the light, (sinners do not) as he is in the light, we have fellowship one with another, (sinners cannot) and the blood of Jesus Christ, His Son, cleanses us from all sin." (I Jno. 1:7.) The skeptic doesn't believe this, but John says it does.

It is only those who "walk in the light," and "have fellowship one with another," as Christians, that the blood cleanses, and sanctifies. Sinners are not promised this cleansing while living in sin.

When the sinner complies with the conditions of pardon he is saved from past sins, then the blood cleanses and sanctifies. By faith the

unbeliever is changed into a believer. By repentance the life is changed from the love and practice of sin to the love of truth and practical righteousness.

In baptism the relation is changed from the unsaved to the saved state, from darkness of sin to the light of truth, from the power of Satan unto God, from the guilt of sin to "the remission of sin, from the kingdom of Satan to the kingdom of God. When these changes are made, "What must I do to be saved," is answered.

Now, kind reader, we have tried to present to you briefly the Bible way to salvation. Let no man deceive you. When you believe in your heart, repent from godly sorrow, and are baptized for the remission of sins, you have the most positive assurance of pardon, it is possible to have. Less than this is questionable. Let's play safe by taking the Bible way.

FREE GRACE AND WORKS

E. J. Reece

How shall we harmonize

the two apparently contradictory phases of scripture, the one representing salvation as the free gift of God, the other representing it as conditioned or dependent upon our works, some say we can best do this by remembering that a clear distinction must be made between salvation and reward. They tell us that salvation simply means getting through the gates into the Golden City, and that the reward is what we receive after we are in.

They point out that "eternal life" is the "gift of God," (Rom. 6:23), that "by grace are ye saved," "not of yourselves, not of works, it is the gift of God." (Eph. 2:8.) They insist that such text as "The Son of Man shall reward every man according to his works," (Matt 16:27), "every man shall receive his own reward according to his own labor," (I Cor. 3:8), and such like texts they say do not refer to salvation itself, but to the rewards that are to be bestowed, over and above salvation.

I am not objecting to the above scriptures, they are truth, and we should accept them, but that is not all, we

have many other texts to consider that teaches that we have something to do in order that salvation and the gift of eternal life may be given us.

Three very important things man is to do to be saved and receive the gift of eternal life. That is to hear, believe and do. Why "to hear" to "believe" and "do?" Let the scriptures tell:

In John 5:24-25, verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

"Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that "hear" shall live." (Acts 3:22.) For Moses truly said a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye "hear" in all things whatsoever he shall say unto you. When we "hear" we have a chance to know.

Next thought, we must "believe." (Heb. 11:6.) Without faith it is impossible to please Him; for he

that cometh to God must "believe" that He is, and that He is a rewarder of them that diligently seek Him.

In John 3:16 we read that God so loved the world that He gave His only begotten Son, that whosoever "believeth" in Him should not perish, but have everlasting life.

Rom. 1:16-17 tells us that the gospel of Christ is the power of God unto salvation to every one that "believeth;" to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith.

(Mark 16:16) "He that 'believeth' and is baptized shall be saved." Must believe to be saved, something to do in order to saved.

Hearing and believing is plainly taught as being necessary, and in order to, not because of, and the "doing" is also, strongly emphasized as one of necessary things in order to be saved, not because we are saved.

I will mention a few scriptures that are plain and direct on the subject. (Matt. 7:21) "Not every one that sayeth unto me, Lord, Lord, shall enter into the

kingdom of heaven; but he that doeth the will of My Father which is in heaven."

The young man that came to Christ, with the question "what good things shall I do, that I may have eternal life?" If eternal life is a free gift, in no way dependent upon what we do, or can do, we believe Christ would have told him so, on the other hand, he said, "If thou wilt enter into life, keep the commandments." (Matt. 19:16-17.) "God . . . will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." (Rom. 2:6-7.)

"The doers of the law shall be justified." (Rom. 2:13.)

Charge them that be rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves good foundation against the time to come, that they may lay hold on eternal life. (I Tim.

6:17-19.) Note the good works lead to eternal life.

James tells us a man is justified by works, (Jas. 2:24), "He that doeth the will of God abideth forever." (I John 2:17.) "Blessed are they do his commandments that they may have right to the tree of life and may enter in through the gates into the city. (Rev. 22:14.)

These last eight scriptures as above quoted plainly denote that there is something to do in order to be saved, not because we are saved.

When the Lord wanted the Apostle Peter to go to the house of Cornelius and tell him what to do to be saved, was Cornelius a saved man before Peter told him what to do and obeyed the command of Peter? Did Peter mean for Cornelius to be baptized because he was saved or in order to be saved, which? Were those of Acts 2:37-38 commanded to be baptized because they were saved, or in order to be saved, which?

Jesus just a short time before, told the apostles to go into all the world and preach the gospel to ever creature. He that believeth

and is baptized shall be saved. Baptism is for salvation and remission of sins. The apostle under the spirit says baptism doth now save us. (I Pet. 3:21.)

Baptism with its proper antecedence puts one into Christ saved. And in order to maintain our salvation we must continue in the faith. (Col. 1:23.) Jesus says if ye continue in my word then are ye my disciples, indeed, and ye shall know the truth and the truth shall make you free.

Do I then believe in salvation as the free gift of God? Yes!

Well, does free salvation mean salvation entirely independent of anything we can do in this world? No. Free salvation does mean unconditional salvation, God may offer me salvation and at the same time impose conditions upon which he will give it, and so long as those conditions are not in the nature of requiring value in return, it is still a free gift. If we are to meet conditions not to be saved, but because we are saved, will not all be saved? The argument is saved before doing.

Salvation and eternal life is for those who have made themselves ready for it, (I mean those who have gone off in sin, not the little children.) The grown ups are to think on their ways, and turn their feet unto thy testimony and make a preparation, those who have left their Father's house need go back and make a confession. The prophet, Amos' message to Israel was to prepare to meet thy God, O Israel. If they would I am sure life and salvation would be granted them.

Paul in addressing Titus, says the grace of God that bringeth salvation hath appeared to all men, teaching that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. (Titus 2:11-12.) I feel sure that all who will do as Paul directs in these verses will be granted salvation and eternal life. Not that they merited those gifts, but only did that which was their duty. Knowing as faithful Job one time said, "Can a man be profitable to God, as he that is wise may be profitable unto himself? (Job 22:2.)

Fairview, Mo.

THE CHURCH A KINGDOM

J. D. Brown

Webster defines the word "kingdom" thus: Territory, or dominion of a king, or people controlled or governed.

Christ's church is controlled or governed by Christ, the head of the church, and the church the body of Christ. (Eph. 1:22-23.)

Christ controls his body, the church, or his kingdom on earth by his gospel.

Christ's church was foretold by the prophets long before the coming of Christ. (See Isa. 9:6-7, Dan. 2:44, Dan. 7:18.)

In the days of these kings shall God set up a kingdom, which shall consume all other kingdoms, and it shall stand for ever. (Dan. 2:44.)

Daniel was looking forward to the coming of Christ when he would set up his church or kingdom on earth which would consume all other kingdoms. Daniel realized he would be King of kings and Lord of lords. Daniel also knew there would be a great conflict in the world after the

coming of Christ, he knew Satan the king of the worldly kingdom would do all in his power to destroy Christ's kingdom, or Christ's church, but Daniel gave us to understand that Christ's kingdom would come out victorious and stand forever and forever. This harmonizes with Christ's language in Matt. 16:18, when Christ said upon this rock I will build my church: and the gates of hell shall not prevail against it.

But the saints of the most high shall take the kingdom and possess the kingdom forever, even for ever and ever. (Dan. 7:18.) The followers of Christ shall possess the church or kingdom for ever, even for ever and ever. This also harmonizes with Luke 1:33. Luke says, of his kingdom there shall be no end. Yes, the church militant here below at the coming of Christ shall be the church triumphant above.

Paul in speaking of the second coming of Christ says, the dead in Christ shall rise first, and we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so

shall we ever be with the Lord. Jesus after he was baptized of John the Baptist, and he began preaching, said, repent ye for the kingdom of heaven is at hand. (Matt. 4:17.)

Now after John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God. Preaching the will of God, or the gospel of God which shall govern the church of God. (Mark 1:14.)

There are two kingdoms in the world, each kingdom has a king. We have the worldly kingdom, and Satan is king of this kingdom. Satan takes Jesus up on an high mountain, and shewed him the kingdoms of the world, and promised him all, if he would worship him. (Matt. 4:8-10.)

Then in John 18, when Jesus was on trial before Pilate, when he was about to be crucified, Jesus gave Pilate to understand his kingdom was not of this world. "If My kingdom was of this world then would My servants fight, that I should not be delivered to the Jews. But now is My kingdom not from hence." Here Jesus wants Pilate to know His followers or His church will

not fight for Him, even though He would be crucified. Jesus instructs His followers to love their enemies, to pray for them, to feed them, to cloth them. (Matt. 16:19.) Here Jesus says to Peter, I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.

Here Christ speaks of the church as a kingdom, keys placed in man's hands are the symbol of authority and power to open and admit, so the language here indicates authority and power committed to Peter as an authorized porter to declare the open door of the church. Whatsoever thou shalt bind on earth shall be bound in heaven. This language spoken to Peter individually applies to him in reference to the special work in which he should be the director. It assures him the work be done in the kingdom or church, if properly done would be approved in heaven.

For continued power and authority given the church to bind and lose in general,

see Matt. 18:15-18.

Christ came as a king, "Where is he that was born of the Jews?" The question of the wise men. Pilate also asked Jesus if he was a king. Jesus said to this end was I born, and for this cause came I into the world. Then we learn by this statement the kingship was given him before he was born, and that his mission was to set up his kingdom after he came.

Some of the conditions of entering this kingdom. We must seek, "Seek ye first the kingdom of God and his righteousness," (Matthew 6:33.) Above everything else seek ye first the church of the living God. If the whole world would do that, what a different world we would have.

We must strive to enter in at the strait gate. (Matt. 7:13-14.) This strait and narrow way requires carefulness. We must be born again, (John 1:12-13.) But as many as received him, to them gave he power to become the sons of God. There is only one way to receive him, that is to obey him.

We are born into the kingdom of God by baptism. Except a man be born of

water and of the spirit he can not enter into the kingdom of God. (John 3:5.)

Poplar, Mont.

NEWS ITEMS

MT. DALE, MD.

Mt. Dale congregation Dunkard Brethren church met in regular council March 11th, with Elder A. B. Rice presiding.

The visiting brethren gave a very favorable report. All business was transacted in a fine Christian spirit.

Officers elected for the year are delegates to District Meeting, R. J. Rice, E. L. Moser, S. P. Rice. Church trustee, S. P. Rice, treasurer, R. J. Rice; Sunday school superintendent, R. J. Rice; assistant, F. K. Whipp.

It was decided to do some repairing about the church. We also decided to hold a two week's meeting about the first of October, providing we can secure an evangelist.

We have just recently received the deed for our church property from the Church of The Brethren for which we are very thankful.

We decided to hold our love-feast Saturday, April 22, 1:30 p. m., one week earlier than usual so as not to come the week of the District Meeting. We invite all who can to come and enjoy these meetings with us.

We ask an interest in your prayers for the success of these

meetings and for the work at this place.

Joshua A. L. Rice.

NEFFSVILLE, PA.

The Northern Lancaster county Dunkard Brethren met for council on March 9th. The delegates elected for District Meeting were Elder A. G. Fahnestock, Bro. Benjamin Rheinhold and Harry Eberly. It was also decided to have a series of meetings some time in November. Our love feast will be held on May 21st, starting at 10 a. m. A special invitation is extended to all who can to be present.

Since our last report the following ministers were with us: On February 12th, Bro. Lester Eckert of Mechanicsburg; Feb. 26th, Bro. James Kegeries and David Ebling from Bethel; and March 5th, Harry Smith from Mechanicsburg. We were glad to have them with us.

Susanna B. Johns.

ERNEST B. LEATHERMAN

Ernest B. Leatherman, retired farmer, died Friday afternoon at his home in Unionville, aged 56 years, after an illness of only a few days. He became a member of the Church of The Brethren early in life and was ordained an Elder in 1926, which office he faithfully filled till his death.

He leaves to mourn their loss his wife, an aged mother, two sisters and four brothers.

His health began to fail about two years ago. Recently he bought a home in Unionville; his many

friends had hoped that the change might be for the better, but while remodeling the house was taken ill and gradually grew worse until the summons came. At first the physicians did not think his condition serious, but on Thanksgiving evening he was taken with hemorrhage.

He was anointed and said, "Let us pray for God's will to be done." He bore his suffering with much patience and after several hemorrhages, while suffering so much he looked up in the face of his companion and said, I have seen God's beautiful promised land. Raise the blind higher, let me see the beautiful sun. Th last word that could be understood was "water." Truly he is drinking from a well from which he shall never thirst again. "Let me die the death of the righteous and let my last end be like his."

Asleep in Jesus, blessed sleep.

From which none ever wake to weep.

THE REVELATIONS

Wm. Root

Chapter III

The next message was a message to a dying church. The church in Sardis. This church is represented as making a false profession, before the world, they had fallen into a condition of formalism. "I know thy works, that thou hast a

name that thou livest, and art dead."

They were dead in trespassing and sins, but they did not know it. I fear that will be condition of many professed Christians, when Christ comes.

From these false professors and teachers we are admonished by the Apostle Paul to turn away. He gives us a description of them and then he says we are to turn from all such as those "Having a form of godliness, but denying the power thereof." (II Tim. 3:1-5.)

Let us notice briefly, those who make a false profession. David says, concerning Israel, "And they remembered that God was their Rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues." (Psa. 78:35-36.)

They professed to follow their Rock, their God, but they were liars.

Such must have been the condition in the church at Sardis, and such might be the condition with professors when Christ shall come to receive his bride, yea and such will be the condition of

many.

"Fervent lips and a wicked heart are like an earthen vessel overlaid with silver dross." (R. V. Pro. 26:23.)

Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

Again, "He answered and said unto them, well hath Esaias prophesied of you hypocrites, as it is written, this people honoreth me with their lips; but their heart is far from me." (Matt. 7:6, Luke 6:46.)

"They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." (Tit. 1:16, I Jno. 3:18.)

We are warned against formalism. God could not accept formalism in worship in the days of the prophets. "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." (Isa. 1:13.)

"Wherefore the Lord

said, forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." (Isa. 29:13, 58:2, Matt. 15:8.)

Dear reader, I fear that there are many professed Christians, in the world to-day, who are just like Israel was, honouring their Lord with their mouth, confessing him with their lips, but their heart is far from him, their worship is a formal worship. Let us be careful, these messages to the churches of Asia were given us for our admonition and warning.

Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (Matt. 23:23.)

Paul warns the church against formalism. "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in

vain. (Gal. 4:10-11.)

Also to the Colossians, "Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances," (Col. 2:20.)

It is because they "Having a form of godliness, but denying the power thereof: from such turn away." (II Tim. 3:5.)

"Thou hast a name that thou livest, and art dead." But the message is to be watchful, be strong, "and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God."

The lesson here is that we are not to serve Christ half-heartedly, but with a whole heart, giving him our all, realizing our human weakness and imperfections. The Spirit points out that the church at Sardis had and were to hold special privileges, and then to repent of their evil works and human imperfections. And again to this church comes the same frequent admonition, which was given to the others and which Christ, Paul and Peter gave to the church, as recorded in the other gospels. "I will come

on thee as a thief; and thou shalt not know what hour I will come upon thee." (V.3.)

Again reference is made that saints are known of God. He knows the righteous, and there were some there that were spotless, they had on the robe of righteousness and were walking with Him.

They shall be saved for they are undefiled, "and they shall walk with me in white: for they are worthy." (V. 4.)

Who is it that will walk with Christ in white? The saved. Who is it? Let us turn over to the seventh chapter and see, then maybe we can better understand that chapter when we get to it. (Rev. 7:13-14), "And one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they?"

The elder mentioned here we believe refers to one of the saved, in heaven who falleth down, before the throne, casting his crown before him that sitteth thereon in worship. (Rev. 4:10.)

Who are they that shall walk with him in white? The 14th verse of the

seventh chapter tells us. "And I said unto him, sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

And the heavenly blessings are promised unto them, that which will not be taken away and that which shall last forever.

Now a few questions. Who are they who have washed their robes and made them white in the blood of the Lamb?

Let us see: "For this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26:28.)

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts. 20:28.)

"Much more then, being now justified by his blood, we shall be saved from wrath through him." (Rom. 5:9, Col. 1:20.)

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot

to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14.)

"Forasmuch as ye know that ye were not redeemed with corruptable things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (I Peter 1:18-19.)

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I Jno. 1:7.)

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in His own blood." (Rev. 1:5, 5:9.)

Who are they that shall walk with him in white? These scriptures tell us. Who are they? The redeemed, the church.

Why do not Bible scholars interpret the revelations in the light of the other gospels? Why should we

take a theory that those spoken of in Revelations 7:14 mean a great multitude of people who will be saved in some mysterious way, perhaps by the preaching of the Jews, after Christ takes the church out of the world?

Jesus said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (Jno. 3:16.)

Note—this includes the whole world, all people who will ever be saved. Let us read farther in this passage. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." He was talking about the world, both Jew and Gentile. See Jno. 10:1, Acts 4:12.

Then we see that the faithful of the church in Sardis, as well as the faithful in the church all through the gospel dispensation shall walk with him in

white "for they are worthy."

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but will confess his name before my Father, and before His angels." (Verse 5.)

What a blessed promise and that was the same promise Christ made in person while He was here in the world. "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." (Matt. 10:32.)

The message to the church in Sardis closes with the same admonition as to the others. "He that hath an ear, let him hear what the Spirit saith unto the churches." (Verse 6.)

Our next article has to do with a loyal church.

Great Bend, Kans.
(To be continued.)

AM I ARMED?

Howard Surbey

In this day and age when nearly everyone, even so-called Christians, are talk-

ing about arms and fighting, I wonder if we who claim to be true followers of Christ are armed? I believe if more of us really were armed with the armor of God that more souls would be won for Christ and we would have less time to discuss and debate these worldly changes and weaknesses.

(Eph. 6:10-11) "Finally, my brethren, be strong in the Lord, and in the power of his might, put on whole armour of God, that ye may be able to stand against the wiles of the devil." Strong for suffering, strong for service because we are strengthened by his power. Do we wish to stand against the wiles of the devil or would we rather give in to him a little?

(Eph. 6:13) "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Is this the evil day? Are we trying to stand? If we really wish to please God this is the evil day and we must try to stand therefore we need the whole armour of God.

Christ and the apostles continually pictured the

Christian life as a warfare. We have enemies to fight against, a Captain to fight for, a banner to fight under, and certain rules of war by which we are to govern ourselves. Followers of God on one side trying to obey, work for Him and incorporate the Christian graces. The devil and his subjects on the other side, cunningly deceiving, discouraging and drawing to him God's followers.

In Eph. 6:14-17, Paul has given us a comparison between the armour needed by the Christian in his warfare and the armour used by the soldiers of that day. Let us try to visualize this comparison and see what lessons we can learn that will help the Christian of today.

My first impression of the soldier is his weapon and his skill to use it. We read accounts of notorious criminals yielding immediately when they notice such weapons as machine guns in the hands of the officers. In the 17th verse I read that we are to have the same sword as the Spirit, "the word of God." Have it in our library or on a stand? The devil is well pleased if we leave it there. Because then we have con-

fidence in it and may even think it will save us and yet he neither has fear of it nor do we have any protection from it.

To be our sword the word of God must be in our hearts, in our minds continually. So well rooted and so familiar to us that we can use it in any circumstance, any direction and with force. Christ used this sword in His trials and temptations very successfully. To be thus armed requires study, meditation and prayer.

Next I notice our shield, "faith," which is our protection against the fiery darts of the wicked. Fiery darts? Yes, hardly noticeable but with their swift, unknown flight able to inflict severe poisonous wounds to the soul.

The helmet of salvation, I Thess. 5:8 calls it "the hope of salvation," which protects the head; that is the heart, the mind, yea will even protect the soul. This hope will comfort the soul, keep us trusting in the Lord and not noticing the trials, discouragements of Satan.

The Breastplate of Righteousness. Conforming in character and conduct to

God's standard of right and justice. The breastplate protects the vital organs, which furnish power or strength for head, feet and even for use of sword and shield. Even if Satan does occasionally get past our use of the word of God or our trust in God still our godly conduct and reputation will protect our soul.

Our loins gird about with truth. Right according to divine law, sincerity, honesty. The girdle holds on the other parts of the armour and strengthens the loins. We may also look at it as knowledge of the doctrines of God and sincerity in our relation.

And their feet shod with the preparation of the gospel of peace. With that peaceable, quiet, long suffering disposition which the gospel calls for. We are humble and willing to repent. (Eph. 4:14) "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." This will guard us against the little dangerous objects, pitfalls and obstructions

which the enemy places in our path and also carry us forth with unbelievable rapidity and certainty.

I notice a very important part that has no protection namely the back. Reading about the soldier of Paul's day I find that they had no protection here either. Why? A true soldier never turned his back however close the enemy or how great his afflictions. He even retreated backwards. A good thought for the true Christian for he can use neither sword nor shield behind his back but is then entirely open to the enemies attack.

Prayer and watching for ourselves and others will keep this armour on and in repair while on.

North Canton, Ohio.

FAITH

Katie M. Myers

"I beseech you therefore brethren, by the mercies of God to present your bodies a living sacrifice, holy acceptable to God, which is your spiritual service, and be not fashioned according to this world, but be ye transformed by the renew-

ing of your mind, that ye may prove what is the good and acceptable and perfect will of God." (Rom. 12:1-2.)

When we do as the above scripture says it shows we have faith and is a complete surrender, and not craving the worldly atmosphere, and we shall be in a position to receive the direction of the Holy Spirit to guide us in the way that is acceptable to God and love will be supreme in working for the unsaved, and the advancement of the heavenly kingdom, and praying for the spiritual life that opposes Satan's traps.

Paul said when convicted he conferred not with flesh and blood but went right to (headquarters) God to reveal to him what he was to do, let us beware of seeking advice of men, (popularity) as we have God's word which is our guide, and safe guide it is.

"That he would grant you, according to the riches of his glory, that ye may be strengthened with power through his spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye being rooted and grounded in love may be

strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God." (Eph. 3:16-19.)

Now faith is assurance of things hoped for, the evidence of things not seen.

By faith we understand that worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. (Heb. 11:1-3.)

507 Sixth Ave.
Sterling, Ill.

Ere thou sleepest, gently lay
Every troubled thought
away;

Put off worry and distress
As thou puttest off thy
dress;

Drop thy burdens and thy
care

In the quiet arms of prayer.
—Henry Van Dyke.

Be not discouraged by the past, but know that, whatever it has been the best may still be thine.—Bishop Spalding.

Our greatest glory con-

sists not in never failing, but in rising every time we fall.—Goldsmith.

He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 2—Col. 2:1-23.
 Apr. 9—Col. 3:1-25.
 Apr. 16—Col. 4:1-18.
 Apr. 23—I Thes. 1:1-10.
 Apr. 30—I Thes. 2:1-20.
 May 7—I Thes. 3:1-13.
 May 14—I Thes. 4:1-18.
 May 21—I Thes. 5:1-28.
 May 28—II Thes. 1:1-12.
 June 4—II Thes. 2:1-17.
 June 11—II Thes. 3:1-18.
 June 18—I Tim. 1:1-20.
 June 21—I Tim. 2:1-15.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 2—Jesus Dies on the Cross.
 John 19:18-24.
 Apr. 9—Jesus Arises From the Grave.
 Luke 24:1-12.
 Apr. 16—Jesus Goes to Heaven.
 Acts 1:9-14.
 Apr. 23—Review—Life and Teachings of Jesus.
 Apr. 30—The Disciples Receive Power From Heaven.
 Acts 2:1-13.
 May 7—What Peter Told Many

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- People. Acts 2:14-47.
 May 14—Peter and John at the Temple's Gate. Acts 3:1-11.
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 June 4—Stephen Stoned While Praying. Acts 7:54-60.
 June 11—Philip and His Converts. Acts 8:5-40.
 June 18—Saul and the Light From Heaven. Acts 9:1-9.
 June 25—Ananias and Saul. Acts 9:10-22.

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No. 8

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHURCH ACTIVITIES

Private Instruction and Benevolence

Part IV

Not all of the work of the church is of a public nature. In order to follow apostolic example, much effort should be put forth in a private way. Those within the church need to be taught, laboured with, and helped in time of trouble or need; and those without the church should be taught, reasoned with, and helped when in need, in order to get them to yield their lives into the service of the Master. Much good can be accomplished in these lines in a private way. Jesus and the apostles give us an example in these matters.

In His ministry here on this earth Jesus did much of

His valuable teaching and healing in the homes of His fellowmen as circumstance and opportunity permitted. Then too, he made special visits to homes where there was sickness or affliction, and where there was need of teaching. In this way He reached folks who otherwise would not have had their needs supplied. In this matter we should not be negligent. There is so much sickness, sorrow and trouble among our fellowmen; so many poor and needy; so many who need teaching and instruction in spiritual matters and help in temporal affairs, that there is opportunity on every hand to do the kind of work that our Lord and Master did, to win souls into the kingdom.

After folks come into the church there is need of teaching in order that they may be sound in the faith.

Much of this can be done in a private way by those who are capable and see the need. We all err and at times need to have our attention called to things in which we come short. At times we make expressions that indicate a lack of correct understanding of the scriptures; at such times a little private instruction is in order. We have an example along this line in Acts 18:26, where Aquila and Priscilla took a brother aside and "expounded unto him the way of God more perfectly."

Paul evidently gave much instruction in private along with his public preaching. "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house." (Acts 20:20.) It appears from this statement that Paul made it his business to go into homes for private instruction and work.

The early church realized the need for private work in the homes and made provision for it. In Acts 6 it is stated that the widows were being neglected so they appointed several brethren to

look after this kind of work. It is so easy for us to overlook some of these matters that we should give attention to. Widows and orphans especially need our sympathy and help in various ways and the church should continually care for all such. James tells us, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and keep himself unspotted from the world." (James 1:27.)

We cannot over-estimate the value of this private work. Jesus tells us in Matt. 25 that when he shall sit upon the throne of his glory and judge all the nations, that he will declare unto the righteous, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink; I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto

me." You will notice that many of these things that will count so much on the judgment day are accomplished in a private way best. The Lord is keeping a record of our deeds here and some day we will face it.

Work of this kind can be done by everyone and it is not always the big things that count the most. Little deeds of kindness, little acts of love, a few words of comfort or cheer in the name of the Lord, mean much to those about us who are in need, and they will mean much to us in the world to come. May the Lord help us to see, and do these things.

TRANSFORMED BY RENEWING THE MIND

B. E. Kesler

Part I

"Be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." (Rom. 12:2.) This language of Paul reveals a back-

slidden condition of Christians in his day. It also reveals the fact that Christianity had the same problems then that we have now; and that the same adversary we have to resist today, they had to resist then; and that humanity is the same today as it was then, prone to yield to evil, and worldly, rather than to good and holy influences.

The fact that the mind needs renewing evidences a backslidden state, and when we look about us, we need no Bible to tell us many Christians (?) are in a backslidden condition. It may be true also, that many who seem to be in this state, never got very high to slide.

The present easy way to obtain membership in a church may account for this, and the little required to hold membership, may be responsible for the non-transformed, and the unrenewed, in the churches of today. In fact we think this is the true situation. With the general approval of the present day low standard of Christian ethics, better conditions in this line may be little expected. Once we raise this standard and secure general approval of a higher ethical, moral,

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social and religious standard of living, this condition will automatically adjust itself to the higher plane of living and Christian experience prescribed and insisted upon by Bible writers, and religious leaders who still insist upon Bible simplicity of living and non-conformity to worldly standards.

In our anxiety to increase in numbers, this higher plane of living may be lost sight of and unintentionally

and unwittingly, we may encourage this lower plane of Christian ethics and living.

In order to renew the mind, the faith, the ideals, the sense of propriety and privilege and the mode of thinking must be changed; and this can be done only by a right attitude to the word of God. So long as the world is permitted to dictate and direct in these matters, the change will never be made.

The question then resolves itself into whether God's spirit or the spirit of the world shall dictate in these things. God's spirit says "women should adorn themselves in modest apparel." (I Tim. 2:9.) The spirit of the world says they should adorn themselves as immodest as the law will permit. The moral sense of modesty and propriety are on a very low plane.

God's Spirit further says women should adorn themselves with "shamefacedness and sobriety." What a contrast to the brazenry and lack of shame, as manifested by the wantonness and effrontery of the baser set.

God's Spirit says, "Not to fashion yourselves accord-

ing to your former lust in your ignorance. (I Peter 1:14.) The spirit of the world says, "You had as well be out of the world as out of the fashion." Peter says, "obedient children" do not do that. So it's only a question of obedience, or disobedience to the word of God.

God's Spirit says, "Not braided hair, or gold, or costly array." (I Tim 2:10.) The worldly spirit says, "all the gold or pearls you can buy and the most costly raiment or apparel they will let you have on the installment plan." And instead of "modest apparel" the more gaudy or flashy the colors the better. God's Spirit says "woman's long hair is a glory to her," and "it's a shame for her to be shorn." (I Cor. 11:6-15.) The spirit of the world says, "Bobbed hair is the fad now, they don't wear long hair now." So it's Mr. and Mrs. "They," Satan and his spouse, who are responsible for this modern fad.

God's Spirit says, "Be not conformed to this world." (Rom. 12:2.) The worldly spirit says, "you will be ostracised if you fail to follow my directions," and

so on to the end of the line.

"Well, there's no religion in clothes." That depends on who is in the clothes. "Well, but clothes don't make religion." True enough, but religion should make the clothes. "Well, any how, I don't want any one to dictate how I shall make my clothes." Is that so? Then why do you consult Madam Fashion plates before you make them? "I wouldn't know how to make them if I didn't." You mean to say you don't know the latest style. don't you? And isn't it to find out what "they" wear now? "Well, the church has its styles. Hasn't anybody else as much right to set styles as the church?" Sure, provided they conform to Bible principles.

But don't you think a body of devout Christians is more capable to say what kind of clothing is most consistent for Christians to wear, than a bunch of ungodly fashion mongers who are as wicked as Satan wants them to be? "Maybe so, but lets talk about something else awhile." Very well, but before we leave this, let's look a little farther. Let's read a little

more. "The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment; for all that do so are an abomination unto the Lord thy God." (Deut. 22:5.) God's Spirit says women and men should not wear each other's clothing. The spirit of the world says wear anything you wish. No difference how effeminate it makes men look, or how masculine it makes women appear.

These two spirits are contrary the one to the other, and it is easy to discern which has control of the lives of the children of men. And "if any man has not the Spirit of Christ he is none of his." (Rom. 8:9.)

There is nothing more suggestive to lust and lewdness than immodest dress. No sleeves, short above and below, as lack of modesty and shame will allow. The next is a woman in pants or overalls and a hat set sideways on her head.

Many an otherwise happy family has been broken up because the woman insisted on more finery and style and expensive furnishings than the man's income would allow.

Many young women are taking the place of men in industrial and business interests so they can earn their own way and wear such finery as they fear a husband could not, or would be unwilling to furnish, choosing a life of celibacy rather than assume their divine position in motherhood, and in home building; and many such at the risk of their own, destroy life before it beholds the light of day.

Just how many murders will be chargeable, directly or indirectly to the gullible who allow the unrestrained craving of the carnal mind and the lust of the flesh and the lust of the eyes to dictate and suggestions of Satan prompt them to follow the fashion and style, God only knows, and eternity will reveal.

(To be continued)

NOTICE

Plans are being made to hold the District Meeting of District No. 2 with the Goshen congregation at Goshen, Ind. The date this year is Wednesday, May 3. Elders convene on Tuesday at 10 o'clock as usual. On

Tuesday evening there will be preaching services and a general invitation is extended. Make your plans to enjoy this season of refreshing fellowship in the house of God.

Howard Surbey, Clerk,
North Canton, Ohio.

THE REVELATIONS

Wm. Root

Chapter 3—Article 5

(Verse 7) To the loyal church, the church in Philadelphia. To this church also attention is called to the holy and true God, the sinlessness, power, truthfulness and authority of Christ, who is king and high priest of our Christian profession.

"He that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth."

David in speaking of the majesty and grace of Christ in his kingdom says, "And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things." (Psa. 45.4.)

God promised David that

"The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne." (Psa. 132.11.)

We believe this to be the key of David, the kingdom which Christ would set up. (See Luke 1:32, 33, 68, 70.)

Our position is that Christ set up that kingdom and that it is a spiritual kingdom, not a temporal or fleshly kingdom and that it is a kingdom that will never be destroyed, but will be delivered up to God the Father, who gave it and that which shall never end.

And because of the characteristics of the king as pointed out by David in the above text (Psa. 45:4) he, Christ, holds the keys of hell and of death. (Rev. 1:18.)

Christ's knowledge (V. 8.) "I know thy works." The reference is made to the open door which he, Christ, has set before them and that no man can shut that door.

Christ says, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the

shepherd of the sheep." (bno. 10:1-2.)

Now it is plain to me that the open door is Christ the door into the church, which is the kingdom of God, the gate way into heaven.

The Lord said again, "I am the door of the sheep." (Jno. 10:7.) And the 9th verse says: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

This open door is a great privilege. Paul said, "For a great door and effectual is opened unto me, and there are many adversaries." (I Cor. 16:9.)

"Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord," (II Cor. 2:12.)

Paul was speaking of the door of opportunity to preach Christ and I believe that is the message to the church under consideration, as well as to the church today. Now is the time for us to carry the glad tidings of salvation to a lost and dying world.

Will we heed the message?

The Spirit points out human weakness, the Phila-

delphians were weak, but they had a little strength and had not denied Christ's word, but had confessed His name.

In the 9th verse attention is again called to false professors and liars. And that the time would come when saints will be exalted and the proud humbled.

Then Christ pictures his love to them, commending them for their faith and gives them a promise of great blessing in keeping them in the hour of great temptation that will come upon the whole world, and will try all them that dwell upon the earth. Here again we believe reference is made to the great tribulation, and that Christ will keep the church if they are faithful in those trying days, at the close of this age.

(Verse 11), "Behold, I come quickly." He again admonishes them to watchfulness and perseverance, pointing out that the crown is ahead.

The message closes with the revelation of another blessing to overcomers. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." And the re-

ceiving of the new name of which we explained in one of our previous articles.

Saints will receive everlasting habitations, immovable, forever sealed, subjects of the New Jerusalem, it will be heaven, everlasting life, at God's right hand.

Next, and last of the seven churches comes the message of a lukewarm self-satisfied church, the Laodiceans. The church was guilty of many evils which are a great warning to us. They were guilty of half-heartedness, backsliding, lukewarm condition, "neither cold, nor hot." Formalism, indifference, reprobation, self-righteousness and the seeking of earthly treasures were among their sins.

Reader we are told in the word that "the love of money is the root of all evil." Ah, this church was in a deplorable condition, listen, worldly fullness, spiritual pride, self deception, spiritual destitution, spiritual blindness, they were wretched, and miserable and poor and blind. They were unclothed, naked, without the robe of righteousness. They needed divine council and the Savior, through the

message of the Spirit gives them wise council.

"Buy of me and get gold, tried in the fire, that ye may be rich." Spiritual riches, O that ye might receive "an unction from the holy One," anoint with eye salve, "that ye might see."

It takes rebuke sometimes to put us to thinking. "As many as I love, I rebuke and chasten: be zealous therefore and repent." (V. 19.) From the rebuking of the Laodiceans may we also take warning and be zealous in the work of the Master.

"Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (V. 20.)

I believe we can all understand this verse. Christ is standing at the door of our hearts, all who know him not, every unsaved man or woman, boy or girl, all who are guilty of sin, as were these churches of Asia and if all will open the door of their heart he will come in to him and dwell with him and will have fellowship with him. What will it mean to us? It means divine nearness, Christ dwelling in

us. The message closes with a blessing to overcomers. Saints exalted, it means victory.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

Reader, I do not know what that means to you, but to me it means that if I will but overcome I will sit with Christ in his throne when he shall reign with those of the first resurrection, in the new and holy Jerusalem, when his tabernacle shall be among men. (Rev. 21:3, II Pet. 3:13.) When Christ will shew to his own what a perfect world will be like, with no more sin, no more sorrow, no more trouble, no more pain, no more death.

This closes the messages to the seven churches of Asia. I hope all the readers of the monitor have received some spiritual benefit from the reading of the same, we hope if it is the Lord's will that we may live to complete the entire book.

Chapter four gives a

picture of heaven.

Great Bend, Kans.
(To be continued.)

HELPS FOR BIBLE READING

J. J. Eyer

When in trouble or sorrow, read John 14; Psalm 126.

When men fail you, read Psalm 27.

When you have sinned, read Psalm 51.

When you worry, read Matthew 6:19-34.

When in sickness, read Psalm 41.

When you are in danger, read Psalm 91.

When you have the blues, read Psalm 34.

When God seems far away, read Psalm 139.

When you are discouraged, read Isaiah 40.

When you are lonely and fearful, read Psalm 23; Luke 15.

When you forget your blessing, read Psalm 103.

When your faith seems failing, read Hebrews 11.

When you want courage, read Joshua 1.

When the world seems bigger than God, read

Psalm 90.

When you want rest and peace, read Matthew 11: 25:30.

When you want Christian assurance, read Rom. 8.

When looking for happiness, read Colossians 3.

When you leave home for travel, read Psalm 121.

When you grow bitter or critical, read I Corinthians 13.

Wenatchee, Wash.

BOOKS OF THE BIBLE AND THEIR MEANING

J. J. Eyer

GENESIS is Greek for the Hebrew title which means, "In the Beginning."

EXODUS or "Going Out," records the departure of Israel from Egypt.

LEVITICUS refers to the work and ministry of the Levites, the priestly tribe.

NUMBERS describes the taking of the Hebrew census.

DEUTERONOMY means "The Repetition of the Law."

JOSHUA. The book of Joshua was named from Joshua, soldier, statesman, and successor of Moses.

JUDGES was the name given to the leaders of Israel after Joshua to the time of Saul.

RUTH. The book of Ruth is the most beautiful story of the Old Testament, introducing the ancestry of David.

I AND II SAMUEL. The two books of Samuel are one in the Hebrew and contain the history of Israel from Samuel to David.

I AND II KINGS. The two books of Kings, originally one book, contain the history of Israel from the reign of Solomon to the Exile.

I AND II CHRONICLES. The two books of Chronicles, originally one book, contain genealogies and the history of Israel from the time of the Kings to the return from the exile.

EZRA AND NEHEMIAH originally one book, contain the history of Israel from the return from Babylon to the restoration of the temple.

ESTHER. The book of Esther tells of the Jews under Persian rule and the origin of the feast of Purim.

JOB. The book of Job is the world's greatest dramatic presentation of the

problem of suffering.

PSALMS. The Psalms is the hymn book of the Hebrew people, arranged in five books, or divisions.

PROVERBS. The Proverbs is one of the "wisdom" books of the Old Testament.

PHILEMON is "the most gentlemanly letter ever written by the most perfect gentleman."

ISAIAH. Isaiah was the greatest preacher among the prophets.

JEREMIAH. Jeremiah was the most heroic of the prophets.

EZEKIEL. Edekiel was the prophet in exile. He proclaimed the doctrine of individual responsibility.

DANIEL. The book of Daniel is classed with The Revelation of John as an apocalypse, or revelation of the future.

HOSEA. Hosea was the prophet of love.

JOEL was the prophet of judgment.

AMOS was the prophet of justice.

OBADIAH. Obadiah was the prophet of the reconstruction.

JONAH. Jonah was the prophet of universal salvation.

MICAH. Micah was the

prophet of moral righteousness.

NAHUM. Nahum was the prophet of a higher nationalism.

HABAKKUK. Habakkuk was the prophet of the triumph of faith.

ZEPHANIAH. Zephaniah was the prophet of reform.

HAGGAI. Haggai was the prophet of the second temple.

ZECHARIAH. Zechariah was the prophet of the restoration.

MALACHI. Malachi was the prophet of the coming Christ.

HEBREWS, often ascribed to Paul. Its theme is "Christianity is Christ."

JAMES, the brother of our Lord, presents the gospel as the royal law of Christ.

I PETER was written by Peter the apostle to encourage the church passing through severe persecution.

II PETER defends the true Christian faith against current false teaching.

ECCLESIASTES is from the Greek word translating the Hebrew Koheleth, commonly called "The Preacher," and is the second of the "wisdom" books.

SONGS OF SOLOMON.

This book is also called "The Song of Songs."

LAMENTATIONS. The Lamentations of Jeremiah was a dirge sung over the destruction of Jerusalem.

ROMANS was written by Paul to the church at Rome. The first eleven chapters are doctrinal; the last five, practical.

I CORINTHIANS was written to the church in Corinth to meet certain difficult religious and moral problems.

II CORINTHIANS reflects the favorable reception of Paul's first letter and discusses other religious and moral issues.

GALATIANS is Paul's most passionate letter, in which he champions the gospel of grace.

EPHESIANS is a circular letter which was written to the churches in Ephesus and in Asia.

PHILIPPIANS is the most personal of all Paul's letters.

COLOSSIANS was written to refute heresies. It is the most philosophical of Paul's epistles.

I THESSALONIANS is the earliest of Paul's letters,

dealing particularly with the second advent.

II THESSALONIANS is an exhortation to fidelity in preparation for the coming of Christ.

I TIMOTHY is the first of the so-called "Pastoral Epistles"—Paul's advice to Timothy, his son in the faith.

II TIMOTHY is the second of the "Pastoral Epistles," written shortly before Paul's martyrdom.

TITUS is the third of the "Pastoral Epistles" written by Paul to his friend Titus.

I JOHN was written by John the apostle to Christian friends, whom he called his children.

II JOHN contains warnings against false teachers.

III JOHN was written to one Gaius, commending him for his Christian faith and love.

JUDE. Jude, the brother of our Lord, warns the church against immoral practices.

REVELATION. The Revelation of John is classed with the book of Daniel as an apocalypse. It presents Christianity as the one triumphant religion.

Wenatchee, Wash.

NOTICE

The General Conference of the Dunkard Brethren church will be held on the Church of God camp grounds at Yellow Creek Lake, Indiana, where it was held two years ago. Some improvements have been made and others will be made for our accommodation, on the following conditions, to-wit:

Meals—Breakfast 25c, dinner 35c, supper lunch style.

Beds—\$1.00 per night, cots 75c per night, pillows and blankets free.

Trailers will be taxed 50c per day, with 10c extra for lights if desired. Private cabins may be secured if the company's buildings are not sufficient to take care of the people.

Let all who attend be filled with the Spirit, and imbued with the one common end in view, the good of the church, the glory of God, and a deeper and fuller consecration to his service.

The Committee:

Howard Surbey.

B. E. KESler

Theo. Myers

NOTICE

Those writing to Elder Rufus Wyatt please address him now at 22 Third St., N. E., Massillon, Ohio.

Readers' Comment

Enclosed find check for another year's subscription to the Monitor. You certainly give us a good paper, sound in the faith. Keep it up.

More and more I am made to appreciate the Monitor. There are many good things published in other religious journals, but for sound scriptural teaching, for the way of salvation, I go to the Monitor.

I can't afford to be without the Monitor, as it is one publication among many, that has stayed true to God's word, and I pray always will be true till Christ comes to call the saints to him.

The last several months there has been such good spiritual teaching in the Monitor, especially to live individually, and the home, and among neighbors and

friends, more Christ-like and helpful lives. May the parents of children be especially concerned to have their children walk in wisdom's way. Take them along to the house of God and not leave them home to go some place else during church services. We pray for the young people who have accepted Christ, that they be true to Christ and the church, and may they ever live and help others live a Christian life, for the end of such is eternal happiness.

May God ever guide and bless those who write for the Bible Monitor and keep its influence pure and righteous that the church may be more spiritual and grow in numbers.

THE MOVIE'S HELPMEET

The enemy of all righteousness puts things across by starting with what many consider a half-way decent manner. This method causes the majority of people to see some good in that which is fearfully mixed with evil. Then by gradually increasing the

evil, the standards of decency are pulled down without causing shame because so-called respectable people patronize and sanction such things. Blindness comes, modesty goes, and finally decent people are shocked at what is winked at and allowed. Thus the enemy demoralizes people under the pretence of giving them some good.

The following clipping is taken from an exchange:

"All too few of God's children are raising a voice of protest and warning against the movies, or talkies. A London judge, protesting against the coming into that country of the sensual moving picture productions of America, said: "Filth has become, in most of our picture house, and many of our theatres, the hall mark of amusement, and self-control the brand of a coward. Film producers are fouling civilization."

"When I was in Ceylon," said a world traveler, "the police chief there told me there had never been a hold-up on the Island until American gangster films were shown to the people."

"It is the duty of Chris-

tians to keep themselves and their children from the abominable movies."

This clipping reveals what has come as a result of people's following the "lust of the eye" through the movies. A great many people have seen and are seeing the evils of the movies. Holiness churches especially have always taken their stand against such as long as they possessed any real spiritual life. But the devil knew how to fool the holiness folk with something that looked as profitable for God's service as did those fat sheep and oxen which Saul brought from the battle with the Amalekites. The radio is the most modern invention for which all classes have fallen, and which many religious people idolize to the extent that to mention anything against the radio is to lose their friendship.

The radio might well be called the helpmeet of the movie, the "lust of the ear." The serpent's mate has crawled from the window of the theatre on main street and coiled herself behind the gauze that covers the mouth of the radio, right in the parlor. Now all for which

the show stands comes into the home, thus saving a trip to town as well as the price of a ticket. It is often so camouflaged that one does not know for sure what is being heard. This breaks down prejudice against movies, acquaints listeners with the movie actors and creates a desire to attend the show and see what they have been listening to.

Notice some points of interest about the radio:

It causes religious services to become common through lack of reverence during the time of preaching and prayer.

It places religion on an equal basis with mere entertainment.

It makes possible a great selection of religious services without spiritual shepherding to caution against deception.

It ensnares through curiosity and is contrary to Deut. 12:30.

It makes it possible to select that form of religion which gives the greatest allowance for carnality.

It stimulates pride in many a preacher's heart over the fact that he has "preached over the radio."

It also creates a desire to preach so as to please folks.

It allows ungodly people to sing and speak to entertain religious folk.

It mixes religion with politics, business, tobacco, and booze. Some drunkard begins to think seriously about a religious service when it is immediately followed by an announcement of the good qualities of beer. Some modest young girl is trying to find a religious service when suddenly she is told in the most enticing language the pleasure of smoking cigarettes.

It makes possible, with merely pressing a button, the child's hearing the most vulgar conversation.

It trains many a child's ear for jazzy music, and gives a worldly spirit to the home life.

One preacher had to ask a supposed Christian family to shut off the worldly music while his children were there.

One young man, a member of a holiness church, sat in the parlor and listened to a vaudeville in a smothered tone.

One mother reproved an unsaved son for listening to worldly things in her home.

He replied that he had as good a right to be entertained in his way over the radio as she did.

Another mother saw the radio was ruining her unsaved loved ones and tried to persuade them to dispose of it, but since they knew she was being entertained by it in a religious way, her argument had no effect.

One young preacher would waste his Sunday afternoons trying to find something worth while listening to. He would pull down the blinds after the family had gone to bed and tune in just to see what the world was hearing.

Many a person's mind has been defiled by a sacrilegious joke which they heard over the radio and which they cannot forget.

It causes people to be absent from the house of God where they would receive the inspiration and conviction that comes by personally contacting holy people.

Young people gather in the parlor Sunday evening, while the parents are away at services, and to relieve their conscience about missing church, they listen to a

religious service. Then they turn on a worldly program, then dance music, and finally end up with a licentious vaudeville right there in the parlor. Such amusement creates evil curiosity and allures to sin.

To plead for the good things about the radio is like some today who excuse their grandfather for having kept a jug of whisky in the cellar for a stimulant, since he never got drunk. Much of that kind of talk helped to bring back the saloon. Opening the door to a little sin allows the devil to walk in. The movies once got the religious folk by showing religious films, but now they get them with the most immoral scenes. What is true of the movie is swiftly becoming true concerning the radio. Through its instrumentality religious people are allowing more and more evil to enter their homes.

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." If every radio was condemned that had brought unholy things into so-called Christian homes, not many would be left therein! The church has lost rather than gained

by patronizing the movies, and the radio is a more subtle snare with the same destructive power.—E. A. G. in Immanuel Missionary. Selected by Ward Shank.

NEWS ITEMS

MECHANICSBURG, PA.

The Mechanicsburg congregation held our spring council March 30th at 7:30 o'clock, with Elder Jacob A. Miller presiding. Bro. Paul Smith read II Cor. 5 and led in the opening prayer. Minutes of our fall council were read by the secretary.

Next in order was the election of delegates to the District Meeting which will be held at the Vienna church April 25th and 26th. The lot fell to the writer and Bro. Ben Lebo and Bro. Paul Smith. We also selected an evangelist with Eld. Theodore Myers the choice. Now if it suits him will be known later. Our secretary and treasurer were retained for another year.

We are happy to say we took one young brother in the church by baptism. May God bless him and keep him faithful to the end is our prayer.

Our council came to a close with Bro. John Etter leading in a fervent prayer.

We ask an interest in the prayers of the faithful in behalf of our church that we may grow stronger workers for the Master.

We expect to hold our spring

love feast May 13th and 14th. We extend a very cordial invitation to all that can to be with us from our neighboring congregations. We always love to be together as one common family around the Lord's table. Services start Saturday at 10:30. all day service and love feast in the evening. Sunday morning Sunday school and preaching.

Pray for our love feast and come if you can and be with us.

Harry L. Junkins,
R. 1, York Springs, Pa.

GOSHEN, IND.

We held our quarterly council March 18th, at 2:30. Elder B. E. Kesler read James 3 and lead in prayer, after which the business of the meeting proceeded. Our delegates to District Meeting, which will be held here, were elected: Bro. Dallas Sigler, Bro. George Replogle and Bro. Roy Swihart; alternates, Bro. J. W. Priser, Bro. John Wallace and Bro. Floyd Swihart.

Other local business was cared for, reports read and approved and the regular offering taken. The meeting was closed by singing a hymn and prayer.

Sister Sarah E. Yontz,
Topeka, Ind.

WAYNESBORO, PA.

We, the Waynesboro congregation, were glad to have Bro. Arthur Rice come on January 1st and preach for us in the evening. On February 5th Bro. Paul Smith came and preached on Sunday morning. We surely do appreciate the coming of

these brethren in our midst and invite others who can to come.

We expect, the Lord willing, to hold our spring love feast on May 6th and 7th; services beginning on Saturday, May 6th at 10 o'clock in the morning. We invite all who can to come, and especially the ministering brethren.

We have Sunday school and preaching services each Lord's Day morning. The first Sunday evening of each month a service. The third Sunday afternoon at 2 o'clock services in Fulton county at the home of Bro. Thornton Mellott.

We invite any who can to come and attend any of these services.

Sister Mae Tharp, Cor.,
R. 2, Waynesboro, Pa.

WEST FULTON, OHIO

The West Fulton Dunkard Brethren met in regular quarterly council March 4th with Elder Bro. Miller in charge.

Bro. Butts opened the meeting by reading Romans 12, and also led in prayer.

All business was disposed of in a Christian manner. Delegates elected for the District Meeting are: Bro. Butts, Bro. Morningstar and Bro. Beck.

It was decided that we have our love feast May 27th, an all day meeting.

We were made to rejoice when on March 26th a car load from West Milgrove, Ohio came to worship with us. After services three were received by baptism and one by her former baptism.

In the afternoon a number of members went to the home of a

brother where he received the anointing service.

Remember us in your prayers.
Orpha Beck, Cor.

PLEVNA, IND.

The Plevna Dunkard Brethren met in regular quarterly council on Saturday, March 11th, beginning at 1:00 p. m. The meeting was opened by singing and Bro. Koonen read Heb. 3, and led in prayer. Elder Peter Lorenz then took charge.

Delegates for District Meeting were elected as follows: Bro. Geo. Lorenz, Bro. Earl Kendall and Bro. Charles Kintner.

We have decided to hold a spring love feast. It will be on Thursday before the annual conference. The meeting will begin at 10:00 a. m. We would be glad to have any of the brethren and sisters coming from a distance to attend conference to stop with us. We extend a hearty invitation to all.

Bro. J. P. Robbins has consented to be with us in a series of meetings this fall.

All business of the meeting was transacted in a peaceful manner.

Pray for the work at this place.
Iona Lantz.

BETHEL, PA.

Saturday evening, March 18th, we held our quarterly council at Frystown with our Elder, J. L. Myers, present. Our work was disposed of in an orderly Christian manner.

The visiting brethren gave their report from their yearly visit, they found all members in faith, peace

and union.

Three delegates were elected for District Meeting to be held at Vienna, Va.

Three new members were received into the church and one by letter Saturday night. We also received two new members February 28th, which adds six to our number and brings great rejoicing to all of us. We are sure thankful for them and our hearts and doors are always open to those who feel they want to come closer to their Lord.

We decided to have Sunday school at Frystown at 9:00 a. m. every two weeks before services starting on Sunday, April 2nd, and we also have services in the evening the same Sunday we have meeting in the morning, all summer and fall.

We expect to hold our love feast meeting May 7th, to which you are all invited, especially the ministering brethren. We invite you to come to any of our services whenever you can. You are always welcome.

At our last love feast meeting in the fall an election was held for a minister and the lot fell on our two deacons, Bro. David F. Ebling and Bro. James Kegerries which was almost a tie, and the church decided to install them both. They are taking up the work nicely together, and may the Lord give them grace and courage to carry on his work faithfully.

Last week we lost one of our dear sisters by death, Sister Della Mathias, one of our minister's wives. She has surely been an inspiration in my life and I hope in many others. As I learned to know her I learned to love her.

Sister Laura Ebling, Cor.

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OBITUARY

* * * * *

MILROY SLICK

Milroy Slick was born January 13, 1865 at Akron, Ia., and departed this life March 16, 1939 at the age of 74 years, 2 months and 3 days.

When yet a young man he came to Ohio where he spent the rest of his life.

He was united in marriage to Elizabeth Baker September 29, 1889, who preceded him in death six years ago. To this union were born one son, Ira, of Portage Lake, and one daughter, Mrs. Royal Holl of North Canton, Ohio.

In 1926 he accepted Jesus as his Savior in whose care he now is.

He is survived by his two children, one sister, Minnie Shied of Almyra, N. Y., and one brother, William, of North Carolina, also four grandchildren and four great grandchildren.

Funeral services were in the Orion Dunkard Brethren church in charge of Bro. Theodore Myers and Bro. Howard Surbey. Burial was in the North Canton cemetery.

Clarence Shrbey, Cor.

DELLA BLOCHER MATHIAS

Della Blocher Mathias was born at Virden, Ills., January 25, 1880. She died at her home near Hershey, Pa., March 16, 1939, after a lingering illness over a period of about six months. Part of this time she was unable to eat or drink, in con-

sequence of which she suffered much, and lost about 100 pounds in weight. She bore her afflictions with Christian fortitude and patience and with unshaken faith in God's promises. At the age of 13 she united with the Church of The Brethren.

Octobe 14, 1903, she was united in marriage to Oscar Mathias at Girard, Ills. To this union was born one daughter, Lois Marie, who still survives.

Some years before her death she united with the Dunkard Brethren, remaining faithful until her departure. May our great loss be her eternal gain.

Funeral services in Hanoverdale house, Church of The Brethren, by Elder J. L. Myers of Loganville, Pa., and A. G. Fahnestock, from Rev. 14:13. Interment in adjoining cemetery.

OUR HEAVENLY HOME

Our heavenly home is bright and fair,

No pain or sadness when we get there.

Though the road is long and rough and steep,

We follow along like a flock of sheep;

Christ is our shepard, He leads us there,

To our heavenly home that is bright and fair.

Our heavenly home is glorious and bright,

Where our days are all sunshine and we know no night.

Where angels sing songs to the Heavenly King,

And the sweet sound of music from
heaven shall ring.

Where we will meet each other if
we live right,
In that heavenly home that is
glorious and bright.

Our heavenly home is built on high,
Will we reach it, you and I?
If we live faithful till the end,
A crown of life we will win.
If we don't get weary and tell a lie,
And miss that heavenly home that
is built on high.

Ethel Simpson,
Box 61, Waterford, Cal.

LOST

D. K. Marks

For the Son of Man is
come to seek and to save
that which was lost. (Luke
19:10.) Perhaps all of us
have had some experience of
being lost on the highways,
the narrow dirt roads, in the
forest, on the mountains,
and in the large cities. We
read of many sad occasions
where men and boys went
on journeys in search of
animals or to explore a new
wild section, then sud-
denly they found themselves
lost, they suffered hunger
and thirst, they were hurt
and bruised and sometimes
death claimed them before
they found their way home
or were rescued by their

friends. It surely is a sad
experience for any man,
woman, boy or girl to be lost
for a long period of time.

Jesus says in Luke 15:4-5,
"What man of you having
an hundred sheep, if he lose
one of them, doth not leave
the ninety and nine in the
wilderness and go after that
which is lost, until he find
it? And when he hath
found it, he layeth it on his
shoulders rejoicing. And
when he cometh home, he
callet together his friends
and neighbors, saying unto
them, rejoice with me, for I
have found my sheep which
was lost." Here Jesus gives
us an illustration of a good
shepherd. He cares for the
sheep, he provides plenty of
pasture for them, he pro-
vides that they need not
travel on long stony paths
and roads that cause them
to become sickly and foot-
sore traveling back and
forth to the pasture field,
sometimes unfortunately
the pasture becomes lean,
the sheep wander away in
search of food and drink,
then the wolf and the lion
destroys them.

In I Sam. 17:34, David,
the shepherd protected and
risked his life to save the
sheep when a lion and a bear

came in the flock and carried a lamb away, he followed the lion and the bear and slew them and brought the lamb back in the fold.

Let us think of Jesus, the spiritual shepherd and His work. In St. John 10:11 He says, "I am the good shepherd: the good shepherd giveth his life for the sheep." Jesus came from the Father and heaven with all its happiness, beauty and glory, to fallen man for he loved them, he taught them, he prayed for them, he warned them, he traveled after them from city to city to tell them of their lost condition and his power to save them, his body and feet became weary and tired day after day as he journeyed along, his labor was not in vain, lost humanity began to follow Jesus, the good shepherd, he taught and led the way until he laid down his life on the cross.

After his resurrection from the grave he was very much interested and concerned about his sheep and lambs. When the time drew near that he should ascend up into heaven, Jesus came with the question to Peter, "Simon, son of Jonas, lovest

thou me? (Peter answered) Yea, Lord, thou knowest that I love Thee. (Jesus commands) Feed my lambs." Jesus asked the second time, "Lovest thou me? Yea, Lord thou knowest that I love Thee. Feed my sheep." Jesus asked the third time, "Lovest thou me? Lord thou knowest all things: thou knowest that I love Thee. Feed my sheep."

After Jesus ascended into heaven Peter began to work. On the day of pentecost and later thousands of lost lambs and sheep were rescued and fed.

Peter also baptized Cornelius and his family, the first Gentile converts to the church. Finally he was killed at Rome for the cause of Jesus and His church.

In St. John 10:12-13, "But he that is an hireling and not the shepherd whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf catcheth them, and scattereth the sheep." The hireling fleeth because he is an hireling and careth not for the sheep. We see a vast difference between the work of an hireling and a shepherd.

May we pray that the work of the Good Shepherd may increase in our generation.

"Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." (Luke 15:10.)

R. 3, York, Pa.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 2—Col. 2:1-23.
 Apr. 9—Col. 3:1-25.
 Apr. 16—Col. 4:1-18.
 Apr. 23—I Thes. 1:1-10.
 Apr. 30—I Thes. 2:1-20.
 May 7—I Thes. 3:1-13.
 May 14—I Thes. 4:1-18.
 May 21—I Thes. 5:1-28.
 May 28—II Thes. 1:1-12.
 June 4—II Thes. 2:1-17.
 June 11—II Thes. 3:1-18.
 June 18—I Tim. 1:1-20.
 June 21—I Tim. 2:1-15.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 2—Jesus Dies on the Cross.
 John 19:18-24.
 Apr. 9—Jesus Arises From the Grave. Luke 24:1-12.
 Apr. 16—Jesus Goes to Heaven. Acts 1:9-14.
 Apr. 23—Review—Life and Teachings of Jesus.
 Apr. 30—The Disciples Receive Power From Heaven. Acts 2:1-13.
 May 7—What Peter Told Many

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People. Acts 2:14-47.

- May 14—Peter and John at the Temple's Gate. Acts 3:1-11.
 May 21—Ananias and Sapphira Punished. Acts 5:1-11.
 May 28—Stephen's Old Testament Story. Acts 7:1-53.
 June 4—Stephen Stoned While Praying. Acts 7:54-60.
 June 11—Philip and His Converts. Acts 8:5-40.
 June 18—Saul and the Light From Heaven. Acts 9:1-9.
 June 25—Ananias and Saul. Acts 9:10-22.

BIBLE MONITOR

Vol. XVII

May 1, 1939

No. 9

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHURCH ACTIVITIES

Communion Service

Part V

In connection with the various other activities of the church there is a service of great significance to those within the church which leaves a lasting imprint upon the minds of all who behold it if conducted with proper dignity and solemnity. This is the Christian passover, the communion service, which was instituted by Jesus at the close of his ministry upon earth. Matthew, Mark, Luke and John reveal to us how this service was conducted so that we need not question how to proceed.

In the first place, it is definitely stated that Jesus ate a supper with His disciples. It was a meal

that required some preparation. "And He sent Peter and John, saying, go and prepare us the passover, that we may eat." This service was conducted in an upper room at the close of day after the necessary preparation, and "when the even was come, He sat down with the twelve."

While they were thus assembled, Jesus instituted the feet washing service. "He riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." (John 13:4-5.)

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is My

body. And He took the cup, and gave thanks, and gave to them, saying, drink ye all of it; for this is My blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matt. 26:26-29.)

This service is a service of love, a memorial service that enriches Christian experience and gives us a foretaste of something better farther on, if we are faithful in the service of our Master. John tells us this, "Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end." (John 13:1.) He then proceeds to give his account of that first communion service. Evidently it was love for His followers that prompted Jesus to give us this service. The supper is a fellowship meal that reminds us of the good things of life that we are permitted to enjoy and points us to the future joys

of the righteous. "Blessed are those servants whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." (Luke 12:37.)

The feet washing service is a lesson in humility and service to others and is a cleansing ordinance; not to cleanse us from the filthiness of the flesh but to wash away our sins which we through the weaknesses of the flesh so often commit. So after he had washed their feet, and had taken his garments, and was set down again, He said unto them, "Know ye what I have done to you? Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (John 13:12-15.)

The bread and wine are emblems of the broken body and shed blood of the Christ and are a means of spiritual life. "Then Jesus said unto them, verily, verily, I say unto you, except ye eat the

flesh of the Son of Man, and drink His blood, ye have no life in you." (John 6:53.)

There is something about this service which was instituted by the Christ that brings a measure of joy and satisfaction to his children who engage in it, that surpasses anything that can be experienced in any other way. It is indeed a fitting memorial service honoring the name of the Christ of calvary and showing forth his death unto the world until he come. This indeed is a service that should be perpetuated till the trumpet shall sound and the Lord appears.

TRANSFORMED BY RENEWING THE MIND

B. E. Kesler

Part II

Joshua was defeated at Ai because of sin in the camp. The gold and silver taken as spoils at the fall of Jericho, God said should be "put into the treasury of the Lord's house." Achan, one of Joshua's soldiers said, "I saw a goodly Babylonish garment, two hundred

shekels of silver and a wedge of gold of fifty shekels weight, then I coveted them, and took them." (Josh. 7:21.) He "saw" the garment (lust of the eyes). No doubt a gaudy looking one. He "coveted them" (lust of the flesh). Then he "took them," (pride of possession).

"Babylonish garments," fashions, styles, and gold and silver with which to buy them, or the lack of it, has proven the defeat of the church by the downfall, of many otherwise influential members. "The lust of the flesh, the lust of the eyes, and the pride of life, are not of the Father, but are of the world, and the world shall pass away with the lust thereof." (I Jno. 2:16-19.)

The only remedy for this ungodliness in the church, and in the world, is transformation by renewing the mind.

"The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be." (Rom. 8:7.) The carnal mind which craves immodest dress is not subject to the law of God and cannot be. It must be renewed.

BIBLE MONITOR

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Then it will have no trouble in being subject to God's laws, not only in dress but in everything else as well.

"Pure religion and undefiled, before God, is to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world." (James 1:27.) Visiting the fatherless and widows and administering to their needs is easy to understand and do. Unconverted folks do that. If our religion doesn't go

any farther than that, how much are we better than the unconverted?

In addition to this we are to "keep ourselves unspotted from the world."

Now let's reason a little. What are those spots? "Not clothes," says the worldly minded critic. Why not? "Because it doesn't say anything about clothes. Nor dancing, cards, profanity, baseball, euchre parties, parlor games nor box suppers."

How do you know it doesn't? "Because it does not mention them." "Not labor nor industrial, nor professional unions, nor oath bound lodges," says another. Why not? "Doesn't mention them." "I don't think it means strong drink, nor opiates nor narcotics," say others. Ask them why it doesn't—"because it says nothing about them." Well, the unconverted do all these things, and honestly, now, if it doesn't include these and other worldly things the ungodly do, pray tell us what does it mean?

"Well, many Christians do these things without feeling they do wrong."

True enough, but if real Christians can do these

things and not do wrong, what can a Christian do that is wrong? Lying, cheating, stealing, gossip, tattling, and robbing are wrong, aren't they? Sure, but James doesn't mention these either; and while keeping unspotted from the world, includes these, it includes all the other evils named, all of which are worldly spots and Christians refrain from doing them.

When once the mind is renewed we have no trouble about not being conformed to the world in dress, or any other evil the Bible condemns. It's the renewed mind we need.

Any law that restrains is repulsive to the carnal mind, and this applies to immodest dress and style, just as to any other evil, and where these restrictions and the carnal mind come in contact is where the cross comes in. It is God's word and Spirit on one side, and the carnal mind on the other side. Here is where we must take up the cross by yielding to the Spirit and following Jesus and His word.

Order is said to be God's first law. While this may be true, it is not God's only

law. Another of God's laws is uniformity. In the vegetable world we have the genus, oak, but perhaps a dozen species of oaks. Poplar also, but several species of poplar, and so on. Likewise in the animal kingdom we have the genus, horses, yet many species; or cattle, yet many species of cattle.

In like manner, the genus, man, has many species. Yet no two oaks, no two poplars, nor their leaves are exactly alike. No two horses or cows are exactly alike. No two men also, are exactly identical. Yet there is that similarity in each case that enables us to distinguish the one from the other. Uniformity of dress is simple conformity to this law of God. And just as in God's law we do not see absolute uniformity. So in the matter of dress, we do not expect absolute uniformity; yet, we should strive to attain as nearly to the ideal as it is practicably and humanly possible to do.

When I meet a brother or a sister in Christ, I want, not only to be able to distinguish them from any other men and women, but also, some mark by which I

can distinguish them as a brother or sister in Christ Jesus my Lord. Uniformity in dress furnishes that mark of recognition. He may attempt it, but no wolf can don a sheep's garb and disposition, and if he could and did, he would be no longer a wolf but a sheep. So, no sheep can take on the hide and nature of a wolf. If he could and did, he would be no longer sheep, but wolf.

So, when transformed by the renewing of the mind we are not the same, but "a new creature in Christ Jesus." "If any man be in Christ, he is a new creature, old things are passed away, and all things are become new." (II Cor. 5:18.) New mind, new aspirations, new desires, new loves, new outwardly and inwardly, to which the new garb testifies.

Another important consideration in uniformity in dress is, that it betokens, purity, chastity, dignity and spirituality, and bars suggestions to lust, immorality and wrong doing; and imparts strength and courage to overcome in times of temptation and trial.

Who can look upon a sister modestly dressed in

her plain garb without being awed by the spirit of chastity, purity and innocence betokened by her modest attire? Rare indeed, do such meet with suggestions to lust or temptations to gratification of fleshly desires.

Then too, how oft have we been impressed by the dignity, majesty and spirituality of the man of God, modestly attired in the regulation garb of the church, as in his unassuming earnestness from behind the sacred stand, he breaks unto us the bread of life, and pleads with the unconverted to turn from sin and be transformed by the renewing of the mind, and exhorts the Christian to fuller consecration and devotion to right living?

Further, how many times in life, when mingling with the world, have the temptations to wrong and evil been warded off by the conscious reflection that our garb betrays us to others, who we are, and where we belong, and what is, or is not, expected of us by Christ and the church to which we belong?

From these viewpoints our garb means much and

signifies enough that every brother and every sister should willingly conform to the wishes of the church, and cheerfully fall in line with the desire of the church in this respect.

True, "we cannot legislate righteousness into folks" any more than we can legislate soberness into drunkards, but when we ask folks to conform to the Bible principle of plainness, and refuse them membership if they won't, it is not legislation; but offers them an opportunity to choose their own course of action. And while we cannot "legislate righteousness into folks," yet, by equitable laws right-ly enforced, we can restrain the wrong-doer in his own wrong doing, and from leading others into the same; and this surely is better than to suffer the church and society to be corrupted by the ungodly members of either church or state.

Uniformity in dress in the church is based on Bible principles, and also upon the same principles as those of other institutions. The lodgeman has his badge of recognition, the nation's soldier is known by his garb; the postman, the train con-

ductor, the bus driver, and the policeman are all recognizable, and proudly so, by their clothes.

How appropriate then, for the soldier of the cross to be readily recognized by his garb, which he gladly wears for the sake of his Commander, the "captain of his salvation," who said, "Be not conformed to this world, but be transformed by the renewing of the mind."

Furthermore, uniformity in dress is the only practical method to keep the ungodly styles and immodest fashions out of the church. Many deplore the ungodly manner in which many church women dress nowadays, but feel the church should not prescribe any form of attire for men or women, when observation shows, and everyone knows that when anything else than uniformity is upheld, anything else than modest attire prevails. Just as other institutions cannot maintain any sameness of uniformity of attire without a prescribed form, neither can the church maintain simplicity or dress and modesty of attire, without a regulation form of garb which all willingly revere

and to which all cheerfully conform, and while we may never reach the ideal, let us strive to that end and "walk by the same rule and mind the same thing."

This treatise would be incomplete without including another item in which the carnal mind is emity against the mind of God. God created man in His own image. This is not saying God has a beard, but it is saying he created man as He wanted him to be. God's mind, relative to the character, appearance and conduct of man is reflected in the laws he ordained for this purpose. Some of these laws are natural, fixed, established, and never change; e. g. summer and winter, day and night, lion and lioness, billy and nanny goat, male and female. These never change except by a freak of nature.

And those laws are codol, oral or written: e. g. "God said let there be light, and there was light." "God said let us make man in our image," and it was so. These were oral, spoken, while the "ten commandments" and others are written. The appearance, and his charater largely, of man,

come under the former of those laws, the natural. If we wish to know the mind of God as it relates to those laws, we may enquire why summer and winter, day and night, lion with a mane, lioness without; billy goat with his whiskers, nanny without; man with whiskers and woman without?

So the mind of God as reflected in his natural law, is that these things be as they are else he had made them different. Don't you think so? Yes. Well then, if his mind is that men be beardless, he would have made them so. Don't you think? "Well, but some men can't raise a beard." True, but do you mean by that, if they could raise a beard, they should do so, or do you mean because they can't those who can should not? Suppose by a freak of nature, some men cannot raise a beard, should we substitute this freak for His law by which man can raise a beard? What do you say?

We know what the carnal, the unrenewed mind says. It says, "God made a mistake in this case, I'll not respect His law in this. I'll do as I please, I'll be peeled, smoth-faced as women."

In such case the carnal mind "is enmity against the mind of God."

God shows his mind by causing the beard, though shaven, to grow again.

So God's mind hasn't changed. Do you think so? Neither has the carnal mind changed, "it is not subject to God's law in this matter, neither can it be." But a thoroughly renewed mind will not conform to the carnal mind in this matter. Do you think so?

Besides the counsel of the church here is, "that brethren wear the hair and beard in a plain and sanitary manner." Does this permit shaving the hair? No? Well then, does it permit shaving the beard? If I should persist in making "baldness" on my head (Lev. 21:5) by shaving the hair, what would you say?

If I can ignore the counsel of the church here by conforming to the world in this, why should I find fault if you don't happen to have on a "regulation" coat, or your prayer covering may not be exactly like some other's? If we are transformed by the renewing of the mind, all these irregularities will take care of

themselves, and we'll not be found conforming to the world or led by the carnal minded. Isn't that so? Yes? Then our duty here is plain. Isn't it? "Be ye transformed by the renewing of the mind."

THE REVELATIONS

Wm. Root

Chapter 4—Article 6

John's vision of God's throne and its surroundings. "After this I looked and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter." (V. 1.)

The apostle John is called up into heaven, which is the place of abode of our Saviour, the Holy One who is giving these revelations.

The apostle Paul in writing to the Ephesians, speaking of the mighty, working power of God says: "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly

places." (Eph. 1:20.)

Showing that Christ's abode is in heaven, where John was called to receive revelations concerning things "which must be hereafter."

You who are Bible readers remember how the Lord said, "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (Jno 14:2-3.)

This he said to his disciples and now he is calling one of those same disciples up there that he might see a little of the glories of that blessed place and that he might have a revelation of what the receiving of them to himself would be like.

I do not believe we are able to comprehend all the glories that await God's children, but the Savior has revealed enough through his word to give every child of God a longing to go to heaven.

Paul says: "Eye hath not seen, nor ear heard, neither have entered into the heart

of man, the things which God hath prepared for them that love him." (I Cor. 2:9.)

And now we are told of some of the glories of the sweet by and by, the heavens were opened to John and he saw things to come. The apostle was not the first man that had the heavenly visions, where the heavens were opened to him. We are told of Ezekiel the Prophet, how that he was "among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God." (Ezek. 1:1.)

The second verse says, "And immediately I was in the spirit." It was on the Lord's day, (Rev. 1:10) and the apostle being a man of God, when he heard this loud voice calling him up, he was in position to receive the Spirit and he was immediately in the Spirit and ready to receive the message.

"And, behold, a throne was set in heaven, and one sat on the throne." This was what he saw, this was God's throne and God seated upon it. How do we know this? Because His throne is in heaven. "But I say unto you, swear not at

all; neither by heaven; for it is God's throne." (Matt. 5:34.) Yes heaven is God's throne and the Savior is seated at his right hand.

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." (Heb. 10:12.)

"And when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1:3.)

The apostle seeing the great God seated there on his throne got a picture of his glory, how glorious must have been the sight.

Isaiah also saw such a sight, he says, "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." (Isa. 6:1.) Do we get the vision? (Verse 3.) "And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald."

The apostle in describing the glory of the eternal God uses the most beautiful, the most costly, the most precious and the most glittering of all the objects of the human vision to describe

His radiance.

The Prophet Ezekiel describes God's glory with the following: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about." This was the appearance of the likeness of the glory of the Lord. (Ezek. 1:28.)

Others have seen the glory of God. It is described as the children of Israel saw it "like devouring fire on the top of the mount." (Exod. 24:17.)

David says, "The heavens declare the glory of God; and the firmament sheweth His handiwork." (Psa. 19:1.)

The shepherds saw His glory at the birth of our Lord, likewise Stephen "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." (Acts 7:55.)

Reader I want to go to heaven and see what John saw, don't you?

In verse four the revelator saw twenty-four seats and upon those twenty-four seats sat twenty-four elders, clothed in white raiment, and with crowns of gold

upon their heads. As these revelations were to "shortly come to pass" and be revealed to God's saints in the future the apostle was permitted to see how folks look and act after they get to heaven, we now learn what will take place when saints go to heaven and worship God around His throne.

The "white raiment" is for purity, it is the heavenly garment. It was the garment Christ wore on the mount of transfiguration, (Matt. 17:2) it is the garment promised to overcomers, (Rev. 3:5), it is the garment that the bride of Christ shall wear at the marriage supper of the Lamb. "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." (Rev. 19:8.)

The writer is calling attention to what took place around the throne, there was lightning and thunder, and voices were heard. We may not understand just what the meaning of all this is to us, perhaps the lightning would reveal the swiftness of saints to do God's will, the thunderings their attention to the Great and

terrible One on the throne, and the voices to the worship of the saints.

The seven lamps of fire before the throne are the "seven Spirits of God." Of the "sea of glass like unto crystal," before the throne, John speaks of it again in the fifteenth chapter and the second verse, "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

What then does the sea of glass represent for our future? It points to the time when the church, the Lamb's bride will be gathered before the throne of God, giving praise and adoration to the living God.

But some one will say this is not the church, that this is the tribulation saints, made saints through tribulation during the millennial reign. Our position is that the church is the tribulation saints, the ones that overcome the mark and the number of the beast. Why do we believe this? There is a number of reasons, but

we will not give them all at this time, only one citation for the present. (Rev. 20: 4-5) "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

This proves beyond question that those of the first resurrection are the ones that refuse to take the mark of the beast during the great tribulation period spoken of by Christ and the apostles in the gospels.

Who are the first resurrection? The church surely. (I Thess. 4:16.) Now if the church is the first resurrection and if those of the first resurrection are the ones who refuse the mark, then the church must go through the tribulation.

The revelator then

describes the "four beasts full of eyes before and behind." All we know of these, they are subjects of God, or beings in Heaven, and they were full of eyes, and with those eyes they were attendant upon God, we might think of them as angels, of high authority, but they are called beasts, they are frequently spoken of throughout the Revelations and by the prophets. Ezekiel pictures them in the first chapter of the book of his prophecies. Isaiah also in Isa. 6:2.

One remarkable characteristic of these four beasts is that we find them swift to do God's will, as all the subjects of heaven are. If we care to speculate we might say that the first beast, like a lion might represent the subject of God's power, the second like a calf the gentleness, meekness and submissiveness of the second person of the Godhead, Christ, the third beast with the face of a man, the personality of the third person, the Holy Spirit, the fourth beast like a flying eagle might represent the swiftness of all of God's subjects to carry out all of His divine plans and will.

These are only suggestions, as the writer does not claim to know all the mysteries of these revelations, we believe God has reserved some things for Himself, but we have enough revealed for any of us to save our souls and to give us a foretaste of heaven.

So we know that these four beasts, as well as the twenty-four elders, which represent the redeemed, of the earth were as John saw them ascribing praise and worship to Almighty God, upon His throne. It is said that these beasts rest not day and night in their worship to the Eternal God, "that which was and is and is to come," praising God for His Holiness.

And when the four beasts worship we find "The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."

This is Godly reverence, the elders and living

creatures worship the Creator, honoring Him, showing their humility in casting their golden crowns at His feet, showing His divine worthiness, for He is the Creator. No wonder our Lord would teach us to pray, "Our Father, which art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done in earth as it is in heaven."

Great Bend, Kans.
(To be continued.)

IN TOUCH WITH GOD

Vernie Diehl

It is not only possible to get in touch with God, but to keep in touch with Him.

Is your soul in touch with Jesus?
Do you know His grace divine?
Are you in the Lord abiding,
As the branch dwells in the vine?

By prayer, meditation, and obedience we get in touch with God. Some prayers never go higher than the lips, but it takes praying, not merely saying words, to pray so we get in touch with God. "Through prayer God produces music in our souls. But to get this music we must be

pliable and know just how to approach and address Him."

We have the promise that the prayer of a righteous man availeth much. Prayer is the most marvelous and most blessed thing in the universe. He who prays becomes less human and more divine. Forgetting God is the sin of the present age—if we forget God we will not pray, if we do not pray we cannot be in touch with God.

(Isa. 26:3) "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." It takes watching and praying and keeping close to God to be at peace in these days.

In touch with God, is living to love and love is living. We find the body to be more than flesh, muscle, bone, and blood. (I Cor. 6:19.) The body is a temple of God and God made, with a holy of holies, in which the Holy Spirit is expected to live. We would not make so much show of our bodies if we realized this. Some folks are regular fashion plates. When we look at such bodies do we think of a prayer life or the place where the Holy Spirit dwells. In touch with God we get glimpses of

Jesus, what will it be to see Him face to face?

Face to face with Christ my Savior,
Face to face, what will it be,
When with rapture I behold Him,
Jesus Christ, who died for me?

Face to face shall I behold Him,
Far beyond the starry sky;
Face to face in all His glory,
I shall see Him by and by.

Paul told the Thessalonians to study to be quiet. To keep in touch with God we should study, be quiet, read God's word and meditate upon same, as the Psalmist said long ago, Psal. 19:14: "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." "Lips near to God and raging heart within, is but vain babbling, and connects to sin."

We should meditate upon God's commandments and promises. "As a man thinketh so is he." We will show forth our light by what we think and meditate upon, if we meditate upon God's word, get and keep it in our hearts we will be obedient to Him. As long as we have the prayer life, meditate on His word and obey His commands we will be and keep in touch with God. Then, if

we ask anything according to His will, He heareth us. (I John 5:14) "The highest incentive in religion is to please God, the only way to do this is to obey." Then I John 3:22 says, "Whatever we ask we receive." If we meditate, pray and obey we will keep all our pleasures and business transactions in accordance with God's way. A very small thing can break our connection between us and heaven. We must meet conditions, remove hindrances to keep in touch with God. We must not love anything or anyone more than God. The smallest sin of any kind will disconnect the touch with God. Only he that hath clean hands and a pure heart can keep in touch with God.

Nokesville, Va.

RULES FOR SUCCESS AND HAPPINESS

Cultivate the right mental attitude, make up your mind to be happy and successful. As a man thinketh so is he. Learn to find pleasures in simple things. The happiest man is the man who thinks happiest thoughts.

Don't take yourself too seriously; don't think that things that happen to you are of such terrible importance. Why should you be spared the misfortunes that befall others? Happiness begins when we learn to laugh at ourselves and our troubles. Then too, the man who knows the least is often the one who thinks he knows it all. Success begins when we learn to profit by the experience of others.

Don't take other people too seriously. Don't let random criticism worry you; you can't please everybody. Don't let your neighbors set your living standards. A sure way to run into debt is to try to keep up with the Joneses.

Don't borrow trouble. Imaginary troubles are usually harder to bear than actual ones. Expected troubles seldom come to pass, and when they do they are not as bad as anticipated. When the bridge is out a good detour is usually available.

Don't hold prolonged post-mortems; don't brood over mistakes or sorrows; brooding makes life miserable for yourself and those around you.

It is foolish to live in the past. Face the future and let the shadows fall behind.

Don't cherish enmities and grudges; hate instills a deadly poison in us, colors our vision and destroys our poise and happiness. It hurts us more than anyone else. Give yourself in frankness and kindness to those who will accept you, and use frankness and kindness to win those who refuse you.

Sel., Olive Deardorff.

WHY SPEND HUNDREDS OF THOUSANDS OF DOLLARS

To Hold Conferences Every Year and Then Ignore the Decisions Made?

Chas. M. Yearout

"Let us walk by the same rule, let us mind the same thing." (Phill. 3:16.)

The purpose and object of annual conference is, to define and interpret the gospel, and adopt rules and regulations for the carrying out in the church practically the principles and teachings of the gospel, thus bringing unity of faith and practice,

and attaining to that oneness that should characterize the church of God. Paul says: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment." (I Cor. 1:10.)

It is absolutely impossible to attain to this unity and oneness in a large body of people by individual interpretation, hence there must be rules and regulations so that all line up to and carry out the spirit and doctrines of the New Testament, otherwise we will have a babel of faiths and practices, void of gospel unity.

The unity and oneness that Christ prayed for in John 17 can only be attained by all the members, walking by the same rule, and minding the same thing. And in order that this be accomplished the church must exercise disciplinary measures in accordance with the gospel, (Rom. 16:17-18; I Cor. 5:11; II Thess. 3:6-14).

Jesus says, "Whosoever sins ye remit, they are re-

mitted unto them; and whosoever sins ye retain, they are retained." (John 20:23, Matt. 18:18.)

It is very evident, from the above scriptures, that the church should have a love for her members to prompt her to see after their spiritual interests, and if they sin or do wrong correct them and if they repent forgive them, and if they will not make their wrongs right, hold them in abeyance until they are willing to do so. The Annual Conference has adopted rules and regulations to carry out practically the teachings of the New Testament, which directs and governs God's people, and these rules apply to all cases. The decisions of Conference are designed to unify, restrain and harmonize, that we all come unto "the unity of the faith in the bond of peace." Thus we come under the direction and guidance of the same Spirit.

All laws, rules and regulations, become dead letter, when not lived up to and carried out practically by those who live under them. The most perfect government in the world, will not prevent anarchy unless it is

enforced. The Church of The Brethren was kept out of the world by living up to and enforcing the government of the church as interpreted and defined by the Annual Conference, and her borders were enlarged, love and peace was manifested everywhere; but new leaders entered, and many of the old faithful veterans of the cross were shelved or set aside. These new leaders had but little, if any respect for the order of the church as maintained and lived up to by the fathers and mothers in spiritual Israel. The laws, rules and regulations governing in the church were not repealed, but ignored by these new leaders. The doctrines and practices of the church held sacred by her, are seldom referred to or preached by these new leaders. Hence greivous departures have taken place under their leadership. Instead of carrying out and enforcing the decisions of Annual Conference, their influence has been against them. Result: The church has in a large measure lost her first love, and gone into the vortex of worldlyism by leaps and bounds.

While these new leaders are prominent and quite active in the council of the Conferences, they do not line up to, nor enforce her decisions. Where is their consistency? Make rules and regulations for the government of the church, then go home to their several fields and ignore them.

It seems to me a waste of money to hold these Conferences, and then violate in life and practice their own decisions.

Take the 1911 decision on the dress question. How many of these leaders teach and carry out that decision? Echo answers, How many?

Leaders should be humble worthy examples of obedience and consecration to those they lead, and not lord it over God's heritage. (I Pet. 5:3.) I have met some of these prominent leaders holding high positions in the church, and they do not extend the gospel greeting of the holy kiss, but reach out a stiffened arm, and refuse the gospel salutation thus leading the members into channels of disobedience. They say: The salutation of the holy kiss is not sanitary, and may disseminate disease." Shame

on such leaders! Their faith and confidence in God to take care of those who trust and obey Him, is weak and shallow.

The sad condition and worldliness in the church today is largely due to the unfaithfulness of elders, ministers and pastors who are leading the church; many of them inexperienced and untried, untested. What would we think of an army that would select such officers to lead her battalions and forces against a well disciplined, entrenched force of the enemy? Defeat and disaster would evidently result.

Armies select the most experienced, skilled strategists to lead them in battle against the opposing army, and these men are usually men of mature years, men that have been tried, men that live up to, and carry out army discipline, rules and regulations. Get the church of the living God to exercise the same wisdom and prudence in the selection of officers to lead the forces of light against the embattlements of darkness, and the laws, rules and regulations governing in the church of Christ will be

carried out, and worldliness and fleshly lust will find their place where they belong—outside of the church. Let the church either line up to and carry out the decisions of Annual Conference, or cease spending so much money to hold them.

Sel. from July 15. 1925 Monitor.

NEWS ITEMS

WENATCHEE, WASH.

The Wenatchee Dunkard Brethren church met in quarterly council April 1st, with Elder D. B. Steele presiding. This was also our council to arrange for our love feast. All business was transacted in a Christian spirit. There was a request for evangelistic meetings which we hope we may be able to hold in the not too distant future.

We held our love feast April 8th. Owing to sickness the attendance was smaller than we had expected.

We invite any brethren or sisters wishing to change their location to come to Wenatchee and especially ministers.

We ask an interest in your prayers for the success of the Lord's work at this place.

Charles E. Inks,
R. 4, Wenatchee, Wash.

SHREWSBURY, PA.

The Shrewsbury congregation of the Dunkard Brethren church

met in quarterly council March 20, 1939, at 7:15 p. m., to again transact business that concerned the church at this place. Bro. J. H. Myers conducted the opening devotion, after which Elder J. L. Myers took charge of the work, the main features of the meeting were the reading of the reports of the church and Sunday school treasurers for the first quarter of the year, the report of the deacons on the annual church visit, a few admonitions given, election of three delegates to represent this congregation at our District Meeting of District No. 1, and a few minor items of business.

On Sunday, May 28th, we expect to have our love feast services, an all days meeting beginning in the morning at 9 o'clock with Sunday school, followed with preaching services throughout the day. Examination sermon at 3 p. m., and communion services in the evening. A general invitation and a welcome to all who can make it possible to enjoy the services with us.

Charles H. Ness, Cor.

OBITUARY

ISABEL MAE WOLFE

Sister Isabel Mae (Whitmer) Wolf, beloved wife of Bro. John Wolfe, died in the York hospital April 4, 1939. Death came at a very unexpected time in age, just in the very bloom of life, she seemed to be a very hearty and healthful young

woman before sickness took hold of her. She was an orphan girl, taken out of the Church of The Brethren home in Carlisle, Pa., by her foster parents, Mr. and Mrs. John Stambaugh and raised in the community of the writer.

She was married on October 15, 1938, and baptized on October 31st. She was anointed March 24, 1939.

When it was thought a blood transfusion might help to save her life, there were eighteen neighbors and friends willing, but only two could be used.

She was born August 3, 1917, aged 21 years, 8 months and 1 day.

Funeral services were held from the home of foster parents on Good Friday, April 7th, at 9:30 a. m. and further services in the Shrewsbury Dunkard Brethren church in charge of Elder J. L. Myers and Chas. Ness. Text, I Cor. 5:8-10. Burial in adjoining cemetery.

The last service she attended with us was in our council meeting on Monday evening, March 20th, and on Wednesday night following she took sick and finally God said, it is enough, come up higher. We believe she had made proper preparations for the event, for she had done all as far as we could see for her soul's salvation. She has now gone the way of all flesh, never to return. Her father, one sister, one brother, foster parents and her husband survive. She is missed by many relatives and friends, our beloved church and Sunday school, and we trust our loss is her gain in the eternal world, hence in God's hands is she thus committed.

Charles H. Ness, Cor.
R. 1, Dallastown, Pa.

MY MOTHER AT THE GATE

O, there's many a lovely picture
On memory's silent wall,
There's many a cherished image
That I tenderly recall.

The sweet home of my childhood,
With its singing brooks and birds,
The friends who grew beside me
With their loving looks and words.

The flowers that decked the wild-
wood,
The roses fresh and sweet,
The bluebells and the daisies
That blossomed at my feet.

All are very precious,
And often come to me
Like breezes from a better land,
Beyond life's troubled sea.

But the sweetest, dearest picture
That memory can create,
Is the image of my mother,
My mother at the gate.

It is there I see her standing,
With her face so pure and fair;
With the sunlight and the shadows
On her snowy cap and hair.

I can feel the soft warm pressure
Of the hand that clasped my own,
I can see the look of fondness
That in her blue eyes shone.

I can hear the parting blessing
Thro' the lapse of weary years,
I can see thro' all my sorrows
Her own sweet silent tears.

Ah! amid the darkest trials
That have mingled with my fate,
I have turned to that dear image,
My mother at the gate.

But she has crossed the river,
 She is with the angels now;
 She has laid aside earth's crosses,
 And a crown is on her brow.

She is clothed in clean white linen,
 And she walks the streets of gold;
 O loved one, safe forever,
 Within the Savior's fold.

No sorrowing thoughts can reach
 thee,
 No grief is thine today;
 God gives thee joy for mourning,
 Thy tears are wiped away.

They are waiting in that city
 Where the saints and angels wait,
 And I'll know thee, dearest mother,
 When I reach the Pearly Gate.
 Sel., Zora Montgomery.

GOING SOMEWHERE

Chas. H. Ness

Viewing the traffic on the highways we can very readily conclude there is alive in humanity a sensation prompting folks to go somewhere. All classes, both young and old seem to find great pleasure in going somewhere. We are made to wonder whether or not we all have a destiny in mind, and whether or not the destiny for which we are aiming is pleasing with God.

Sometimes we fail to make the necessary prepara-

tion to complete the journey. Sometimes mishaps and discouragements detain us on our journey. We need marks and guideposts to point us on our way. It is necessary to follow the route numbers and if we once lose our way much time and effort is spent in getting on the right way again.

We have been considering this from a temporary standpoint of view. Now we wish to turn our minds to an everlasting standpoint of view in which our destiny is either heaven or hell. There is a way to each of these two destinies, a narrow and a broad way. The narrow way leads upward to heaven and eternal glory and the broad way leads downward to hell and eternal destruction. We find the route numbers in God's word. They cannot be changed. There are only a few people on the narrow way but a large percentage of the people on the broad way which seemeth right in the sight of man, but the end thereof is death, a place prepared for the Devil and his angels.

Now we wish to consider a few pointers. One is "He that believes and is baptized

shall be saved." The method of Christian baptism is described in God's word. But some say that some other method is just as good and lead many to take that way, leading them to damnation, for Jesus says, "He that believeth not shall be damned."

Other pointers are those which tell us we must unload ourselves of many things such as selfishness, pride of life, lust of the eye, covetousness, hatred, malice, adultery, partiality, respect of persons, drunkenness, filthiness, hypocrisy, etc., and everything that becometh not a child of God or a follower of Jesus Christ in his fulness.

The pointers that lead away from the narrow way are perhaps so enticing and seducing that they will lead the agencies of human gratification to the extent that those who are most determined and the most sincere in religious activities might be misled and get away from the narrow way unaware and miss heaven, but by becoming acquainted with the word of God we can know and detect the subtilty of the enticing and seducing agencies of Satan

and by the grace and power of God we may be fully equipped to resist all evil and step up that narrow path that leads from earth to glory.

To unload ourselves of the evils mentioned is throwing off burdens and our going becomes easy for Jesus says, "Come unto me all ye that labor and are heavy laden and I will give you rest. For I am meek and lowly in heart and ye shall find rest for your souls, for my yoke is easy and my burden is light." (Matt. 11:28-30.)

R. 1, Dallastown, Pa.

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? or the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all seep and oxen, yea, and the beast of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of

the seas. O Lord, our Lord,
how excellent is thy name in
all the earth." (Psa. 8:3-9.)

Be not discouraged by
the past, but know that,
whatever it has been the
best may still be thine.—
Bishop Spalding.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 2—Col. 2:1-23.
Apr. 9—Col. 3:1-25.
Apr. 16—Col. 4:1-18.
Apr. 23—I Thes. 1:1-10.
Apr. 30—I Thes. 2:1-20.
May 7—I Thes. 3:1-13.
May 14—I Thes. 4:1-18.
May 21—I Thes. 5:1-28.
May 28—II Thes. 1:1-12.
June 4—II Thes. 2:1-17.
June 11—II Thes. 3:1-18.
June 18—I Tim. 1:1-20.
June 21—I Tim. 2:1-15.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 2—Jesus Dies on the Cross.
John 19:18-24.
Apr. 9—Jesus Arises From the
Grave. Luke 24:1-12.
Apr. 16—Jesus Goes to Heaven.
Acts 1:9-14.
Apr. 23—Review—Life and Teach-
ings of Jesus.
Apr. 30—The Disciples Receive
Power From Heaven. Acts
2:1-13.
May 7—What Peter Told Many

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People. Acts 2:14-47.

- May 14—Peter and John at the
Temple's Gate. Acts 3:1-11.
May 21—Ananias and Sapphira
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9:10-22.

BIBLE MONITOR

Vol. XVII

May 15, 1939

No. 10

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHURCH ACTIVITIES

Unscriptural Innovations

Part 6

To any one familiar with the teachings of the New Testament scriptures it is plainly evident that many unscriptural activities are being carried on under the cloak of religion. Many things are being done in the name of Christ and for the upbuilding of his cause on earth which He distinctly condemned and even though there is no scriptural authority for these practices they occupy a prominent place in the program of activities of many of the denominations and in some of them are the main features around which the activities of the church are planned. Naturally, this condition has tended to lower the standard of the church and

robbed it of its power and prestige in the world.

As a remedy for this deplorable condition there is but one thing that a faithful minister of the gospel can do and that is (in the language of the prophet Isaiah) "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." (Isa. 58:1.) It is not a pleasant matter to point out sins to the people but unless they are pointed out and repented of, calamity is sure to follow. We cannot "earnestly contend for the faith which was once delivered unto the saints" and ignore these destructive practices which are the product of the carnal mind and at enmity with eternal truth as we have it in the inspired word of God.

We shall not attempt to

name all of these unscriptural practices which are being carried on, for they are like the unclean spirit that possessed the man in the country of the Gaderenes (Mark 5) "their name is legion" for they are many; nevertheless we can mention some under which the rest could be classed, for there is no preceptible difference between some of them. Some of the main ones that are being advertised and patronized so widely are these: Entertainments, shows, plays, banquets, socials, card parties, sports, bazarrs, lotteries and dances. Now if there is any scriptural authority for such activities as these being carried on in the house dedicated to the service of God or in connection with the labors or mission of the church of Jesus Christ, we would like to know where it is found.

There are various reasons why these affairs that belong to the world have been brought within the portals of the church. They are a means of raising money to pay the hireling pastors; naturally the pastors encourage these activities all they can so they can live in

luxury and ease. Again, such activities draw large crowds and everybody has a good time; the reason for this is, that such affairs satisfy the flesh. Then too, it gives the social elect of the church a splendid opportunity to display their talents and abilities in various ways, and lord it over their lesser brethren and sisters in the church. All this is being done in the name of the lowly man of Galilee who tells us through the apostle John, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (I John 2:15-17.)

Every one of these unscriptural activities that have been introduced into the churches are matters which satisfy the lust of the flesh, the lust of the eyes and the pride of life, and churches who have adopted them are trying to win sin-

ners by satisfying their carnal appetites. Is it possible that men can be convicted of their sins and built up spiritually by appealing to, catering to, and satisfying their baser instincts? Nay, verily nay! In the light of gospel teachings to carry on such activities in the name of Christ is but mocking God. It is a shame and disgrace upon people of intelligence to engage in such folly. The true church of Christ has no time nor place for these worldly activities.

NOTICE

The officers of General conference 1938, wish to announce that they are preparing a program of preaching for the 1939 Conference to begin Saturday evening, June 3rd. All our members and friends are urged to be present at the beginning of the meeting and work for the welfare of all.

A goodly number present at the first meeting will encourage the speaker, Elder L. W. Beery, and start our meeting off in the right way Saturday evening, June 3, 1939, 7:30 p. m.

We will be expecting you.
O. L. Strayer, Clerk.

BUSINESS FOR GENERAL CONFERENCE

Queries From Dist. No. 1

Since there is variation in the matters presented in instructing and examining applicants for membership, the Vienna Congregation asks District Meeting of 1939 to ask General Conference to appoint a committee of three to study this question, formulate a method of procedure, and list the matters to be covered in instructing and examining applicants, and to report to General Conference in 1940.

Answer: Request granted; sent to District Meeting. Answer by District Meeting; sent to General Conference.

Queries From Dist. No. 2

The Midway Dunkard Brethren church met in council and request General Conference through District Meeting to annul the plan to have a special committee to hold an election and installing services for a minister.

Answer: The previous

BIBLE MONITOR

West Milton, Ohio, May 15, 1939

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Howard Surbey, North Canton, Ohio, Associate Editor.

plan was sufficient.

Respectively,
D. P. Klepinger, Eld.
Mae Stoner, Clerk.

Answer by District Meeting: We ask General Conference to reconsider Sec. 5, page 24 of our Polity Booklet and amend it as follows: Ministers and deacons are elected by the members of the church where they hold their membership, coming before a board of officials and giving their choice, and

are installed in office by laying on of hands and prayer by the elder of the church and an elder of the district, upon their promise to respect and enforce the doctrine and practice of the church, and all the methods by which the church seeks to fulfill its mission in the world.

Passed to General Conference.

We the Plevna Dunkard Brethren church ask General Conference of 1939, through District Meeting to so decide, that no member of the Dunkard Brethren church shall hold any office in any worldly institution, wherein any gospel principals will be violated, such as bank president, and such like.

Peter E. Lorenz, Eld.
Lee Lorenz, Clerk.

Answer by District Meeting.

We caution and advise our members not to affiliate themselves with any worldly organization wherein the performing of their duties they violate any gospel principles.

Passed to General Conference.

Queries From Dist. No. 3

Held at Quinter, Kans.,
October 8, 9, 10, 1938.

1. We, the Cloverleaf Dunkard Brethren church ask General Conference, through District Meeting of Dist. No. 3, in connection with Sec. 3, Article 7, Polity Booklet to appoint a committee to petition government officials for military exception for its members, also to assist members that might be drafted in case war might be declared.

J. L. Wertz, Clerk.

Marion Roesch, Elder.

Answer: Request granted; passed to General Conference.

2. We, the Cloverleaf Dunkard Brethren church petition District Meeting to call for General Conference to be held in District No. 3 in year 1940.

J. L. Wertz, Clerk.

Marion Roesch, Elder.

Answer: Request granted; passed to Annual Meeting.

3. Inasmuch as there is a difference in the teaching in the brotherhood concerning the kingdom as to what it is, we, the Dunkard Brethren church of Quinter, Kans., ask General Confer-

ence through District meeting to define what the kingdom is and period of time it covers, as given to us by the prophets, by Christ and the apostles.

Signed:

W. D. Jamison, Clerk.

Roscho Royer, Elder.

Answer: Query passed to Annual Meeting.

Marion Roesch, Dist. Clk.

District No. 3, 1938.

THE REVELATIONS

Wm. Root

Chapter 5—Article 7

We will now study the vision of the Seven Sealed Book. (V. 1.) "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals."

This was a vision to the Revelator, it was a mystery to him, for knowledge was withheld from him. We should note that although the apostle was in the Spirit and learned, yet knowledge, that belonged to God was yet withheld from him.

He became eager for the truth before the vision was made clear to him.

The thought for us is that we cannot understand God's eternal word of truth, many times, unless we are filled with the Holy Spirit and become eager for the truth.

We have a passage in (Isa. 29:11), "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, read this, I pray thee: and he saith, I am not learned."

None can unfold, whether learned or unlearned, except God unfolds the interpretation. There may be reasons for God withholding His knowledge, many times. He said to Adam and Eve, "But of the tree of the knowledge of good and evil, thou shalt not eat of it."

Why not eat of it? Because it is perilous, "for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:17.)

Then again God withholds His knowledge, because of man's inability to apprehend truth. "Jesus answered and said unto him, What I

do thou knowest not now; but thou shalt know hereafter." (Jno. 13:7.)

And so we in the study of our Bible may not be able to properly interpret all the prophecies, all these Revelations as they will come to pass, but God in His own good time will reveal them to us, as they come to pass and as He wills that we shall know them.

"And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?" Just as many of God's mysteries are, this was to the natural mind an insolvable mystery. Reference is made again in the 10th chapter and first verse to the mighty angel and the mysterious book.

"And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." (Verse 3.)

Why were they not able? Because that book held secret things, things that belonged to God. John wept, having an eagerness for truth, but it was needless fear. "And I wept much, because no man was found worthy to open and to read the book, neither to

look thereon."

It was a needless fear, for Jesus was there. Just as the apostle Peter, when he asked to walk to Christ on the sea, became afraid and began to sink, that to was a needless fear, had he put his trust in the Lion of the tribe of Judah.

Encouragement came. "And one of the elders saith unto me, weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

Jesus is the one to solve the problem, he is the one to unfold the insolveable mystery, he solved many problems, unfolded many mysteries while he was here in the world.

Space forbids us to try to enumerate all the instances that we have recorded in the New Testament, where Christ brought encouragement to those in need. Many times He came to His loved ones with the message "It is I, be not afraid." "Fear not."

In the fifth verse we get the thought of Christ indispensable, Christ's power, Christ's victory, the one to open the book and to break

the seals thereof. In verse six John beheld a vision of the Lamb of God." And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." Christ the Lamb of God, He is often referred to thus in the scriptures.

"He was oppressed, and He was afflicted, yet He opened not His mouth: He was brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not His mouth." (Isa. 53.7.)

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world." (Jno. 1:29.) He is a Lamb "without blemish and without spot." (I Pet. 1:19.) Here in the vision His death is mentioned, as well as His wisdom and power of interpretation. "And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the

prayers of saints."

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."

My dear readers we believe that this is a revelation of the future time when the church, the Lamb's bride shall meet around Christ's Throne and worship Him, with the harps of victory, the golden vials of odours their thankfulness, for their redemption and for the eternal joys that await them. There will be singing in Heaven, a new song, heavenly joy, because of Christ's love and redemption through His blood, the saved of the faithful of all nations. They will praise Him for salvation, eternal salvation.

(V. 10) "And hast made us unto our God kings and priests: and we shall reign on the earth." We are made spiritual kings and priests, through the redeeming power of Christ's blood.

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and

the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

These verses teach us that there are an innumerable number of angels in heaven, and that they will join the saints in praise and adoration when they shall receive their triumph, when they shall be gathered together around His throne in heaven. They will all join together in universal worship of the Lamb, all the heavenly host, for the Lamb is worthy.

The tenth verse says, "and we shall reign on the earth." We believe that this refers to the time when Christ will reign with those of the first resurrection.

John says in the 21st chapter, beginning with verse one, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." We believe this new earth to be the place of Christ's reign. Why? Because the

next two verses say, "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Going back to the 13th verse of the chapter under consideration, the fifth chapter, and on the earth, and such as are in the sea and all that are in them, heard I saying, Blessing and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

This we believe to be the universal worship of every redeemed creature of this present earth and sea, and under the sea, every redeemed soul, every redeemed creature of all the ages of this present world.

We think this does not apply to the wicked, but the vision was of the worship, universal worship of the subjects of Christ's reign, Christ Himself being

honoured and God glorified, by all the hosts of both heaven and earth, hence the revelator could say he heard every creature "Saying, Blessing and honour, ect." It will be universal worship "and we shall reign on the earth."

Whether it means this earth purified, by fire or an entirely new earth, which God will provide, we know not, neither does it make any difference to us, the fact remains that we shall reign on the earth, with Christ, in universal righteousness.

"And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever."

This closes the first five chapters of the book of Revelations. It is the mind of the writer to close these series as far as the publication of the same is concerned, with this article. However, if it be the Lord's will we shall continue our study of the book.

If the readers of the Monitor have been interested in this work, if you will let us know, in unison, by private correspondence, we will with the approval of our

dear editor, continue our series, if it be God's will. May God bless you all is our prayer.

Great Bend, Kans.

THE LOVE OF GOD

Permillia Galley

First, we wish to notice that God Himself is love, and He has made Himself manifest to us through His word. He has told us that in the beginning was the word and the word was with God, and the word was God. So we as a Christian people therefore realize that God created all things that are in heaven and that are in earth, visible and invisible. God created man in His own image, in the image of God created he him. Male and female created He them.

God so loved us, that he gave us reasoning power that we might glorify him, but through the disobedience of man we were brought into condemnation and yet God loved us so much that He sent His Son to die for you and I.

Over nineteen hundred years ago one declared that

the wages of sin is death, and it is only through God's love we are saved. We cannot always see through the immutable things of God, but we know sufficiently enough of His ways to realize that at best we are only feeble representatives of that state of human individuality. So God proves to us in many ways that He loves us; He sends the rain, He sends the sunshine, He adorns this beautiful land around us that we may enjoy it. Why, every swelling bud and every blade of grass peeping from the cold bare earth speaks in their own way of the goodness and love of God, and if we would study the works of God more among the little things of earth we might learn more of His love than we ever dreamed of before.

Think of Him who made the flowers of the fields to give forth their perfume; He who clothed the birds with plumage of rainbow dyes, and even draped the sunset clouds in glory, so we again can see our Heavenly Father loves us and He is so patient with us and anxious to help us at all times, yea, more ready to

give than we are to ask, and through His blessed word there comes a still voice of love, saying if thou art weary and heavy laden come unto me and I will give you rest.

There are times perhaps, with eyes full of tears, we look around and it may seem like a stormy sea, or a dark and starless night. We may be discouraged because of a gloom, but in the sweetest calm tones Jesus, our Savior, says to us, why are you fearful, it is I, be not afraid. So we see God is all in all. So we cannot afford to leave Him out of the most trivial thing; and then this will show to the world that we love the Lord and are trying to serve Him.

So then, my dear Christian people, is it not a strengthening, comforting thought, God by our side helping, guiding and leading us whether the way be smooth or rough.

So we can see God's love all through life, and if we have been true, faithful servants of His, He will some day remove us from our toils and labor here on earth and at last find us with the redeemed in heaven, where we can sing

praises of our Savior's love.
Mechanicsburg, Pa.

OUR REASON FOR THE PRAYER VEIL FOR WOMEN

O. C. Cripe.

At the present time there are many denying the plain command that women should have a covering on their head during prayer or divine worship. With good words and fair speeches they deceive many. (Rom. 16:18.) With their philosophy they reason that Paul meant that the hair of the woman's head was all the covering that she needed while in prayer or divine worship. While this view is becoming more prevalent in the present time, we feel it necessary that every true minister of the gospel should raise his voice against such heresy. We make the bold assertion, that Paul did not intend to teach that the woman's hair was given her for her prayer veil or covering. I do not believe that he ever thought of such an idea. In the last century this idea has come in vogue; I can remember sixty years

ago that most all professed Christian denominations did not consider the hair of woman was all the covering that she needed in prayer or divine worship. But it took the college professors of the present age to philosophize the scripture to mean almost anything that they want, and it was they that brought the idea that the hair of the woman was all the covering she needed during prayer.

Our first reason is that Paul positively says: "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head Judge in yourselves is it comely that a woman pray unto God uncovered?" (See I Cor. 11:5-13.) In the 6th verse he says: "For if the woman be not covered let her be shorn." If the hair was the covering, Paul meant for the woman to have on during prayer or prophesying he would contradict himself because, if she is not covered she would have her hair cut off or shorn, that is if the hair is the covering, hence could not be shorn.

Our second reason is that the Greek word "Katakalypto" that our translators translated covering in I Cor.

11:6-7, and means a veil, an artificial covering. I have a number of English translations of the New Testament and all of them have translated this Greek word, veil.

In Exodus 34:33, we read that Moses put a veil on his face while he was reading the law unto the Children of Israel. No one would think that this veil was his hair; but it was an artificial covering, that could be removed or put on at will. We gather from this what a veil really is.

Our third reason that the hair of the woman is not the covering Paul intended her to have on her head when she prayed or prophesied, is that the word that is translated covering in the 15th verse where Paul says, "her hair is given her for a covering." This word covering is translated from the Greek word "peribolaion" and means something cast around. This same word is found in the Greek New Testament in Heb. 1:12, where its translated, "vesture." We understand by this that the woman's hair is given her for a vesture or a covering like a garment, and not like a veil.

Adam Clark, in his Com-

mentary, commenting on I Cor. 11:6, says: "For if a woman be not covered, if she will not wear a veil in the public assemblies, let her be shorn—let her carry a public badge of infamy: but if it be a shame—if to be shorn or shaven would appear, as it must, a badge of infamy, let her be covered—let her by all means wear a veil." On verse 15 he says, "But if a woman have long hair." The Author of their being has given a larger proportion of hair to the head of women than to men; and to them it is an especial ornament.

"It is a certain fact that a man's long hair renders him contemptible, and a woman's long hair renders her more amiable. Nature and the apostle speaks the same language."

Our fourth reason: Many of the denominations such as the Methodist, Lutheran and Baptists, when they first started were plain and their women wore a covering on their head in prayer or worship; especially the Methodist. But as soon as they got colleges and gave their ministry a worldly education, they lost their plainness and with that the

covering went too. It is a fact that fashionable clothes and the prayer veil or covering can not dwell together. The Dunkard church when it was first organized in America, it was a very plain church and from the records that we have it continued that way until about the middle of the last century, when some advocated that plain clothes were not necessary. It also has held very closely to the doctrine, that sisters should be veiled or covered when in divine worship. It was very strictly carried out. Fashionable clothes did not come into this church at once, but gradual, and as it did the cap became smaller until it has almost disappeared. This should be a warning to us who are endeavoring to uphold the doctrine of Christ, as understood by our ancestors of our beloved fraternity.

In conclusion I will give what one of our able brethren writers wrote many years ago, "The church must carry out the teachings of the gospel. In verse 10, women are told to have a sign of authority on their head because of the angels. A sign stands for, and

means something. The church recognizing this truth, adopted the plain white cap as a prayer veil and as a sign of authority on the head, because of the angels. White is an emblem of purity. We are to be washed and be made whiter than snow. Saints are to be robed in white—whiter than any fuller on earth can whiten. This plain white veiling is a sign of authority on the head of a Christian praying woman.”

Salida, Calif.

THE HOME OF THE SOUL

D. M. Click

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” (Rev. 22:14.)

My dear brethren and sister and loving friends, there is something for each of us to do, in order that we may be able to enter into that glorious home prepared for the faithful in Christ Jesus, and then fall heir to that tree of life. But oh, how often we meet with those who do not think it at

all necessary to be so particular about doing all that Christ taught, just so that we believe in the Lord, and openly confess faith in the Lord Jesus Christ is all that they think is important for us to do, even some whom we once knew to be earnest in the obedience of the commands of our Lord and Savior, are now quite willing to trample underfoot the teachings of Christ. Some who were once made to believe that it was necessary to be baptized by triune immersion, now they are willing to teach their friends that any kind of baptism will do, and even express that we need not to be so peculiar about our faith, just spiritualize everything, God will know our hearts and will accept it as being in full sympathy with all that has been taught in the New Testament scriptures.

Christ “who gave himself for us that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

Kind friends, are we so earnest in our service to our Lord and Master, that we will let our light so shine before the world that all

may see and know that we are not trying to follow after the world and its fashions, but are willing to show that we love the meek and lowly lamb of God, and his plan.

Kind, earnest reader, just turn to Rev. 22:18-19 and prayerfully read it over several times and then think will it do to just cut out what I don't think is important to be observed in order to gain that home of the soul.

Which is the safest plan to obey, Jesus or some smart learned professor who thinks he is wiser than our precious Savior. We are taught that "the wisdom of this world is foolishness with God." It is sure very unwise to take the way of the world instead of following the plain precepts given us by our Lord Jesus Christ. "Be ye not unequally yoked together with unbelievers: what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are

the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II Cor. 6:11-18.)

Most truly we can see that it is taking a great risk to follow anything not in full harmony with the scriptures given us by our Lord Jesus Christ. He tells us that "by this shall all men know that ye are my disciples, if ye have love one for another."

Let it be known at all times that we are at all times working earnestly, working to enter into that glorious heavenly home. There to sing the songs of Moses and the Lamb throughout all eternity, there to praise our precious Savior for His great love to save us.

"I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and

Isaac, and Jacob, in the kingdom of heaven." (Matt. 8:11.)

Grand Junction, Colo.

RAIL AND BUS INFORMATION FOR GENERAL CONFERENCE

Rail and bus information for those who may attend our General Conference at Yellow Creek Lake, Ind., June 3 to June 7. Trains and buses will be met at Warsaw, Ind., Saturday, June 3 at 5:00 p. m., and Sunday, Monday and Tuesday at 5:30 a. m., 11:00 a. m., 3:00 p. m. and 7:30 p. m. All bus passengers will wait at the train station. Follow these instructions and we will get you there. If we are not there when you arrive, wait; we'll be there.

Yellow Creek Lake is 3 miles north of highway 14, and 3 miles north and 3 miles east of Akron, Ind., and 3 miles west of Silver Lake, Ind. Those coming from the east by private conveyance will get this highway at Fort Wayne, Ind., A marker 3 miles west of Silver Lake will direct you to Yellow Creek Lake.

The Committee.

BUSINESS FOR GENERAL CONFERENCE

Credentials For Delegates to District and Annual Meeting

District

Congregation

Are you familiar with the Church Polity? Ans.....

Are you still in the faith of the gospel, as you were when you were baptized? Ans.....

Are you, as far as you know, in peace and union with the church? Ans.....

Will you still labor with the Brethren for an increase of holiness, both in yourself and others? Ans.

Are you willing to teach and to live an exemplary life as the Gospel teaches and abstain from all the sinful pleasures of the world? Ans.

Are you willing to lay aside all premeditated ideas and former conclusions, and after hearing all deliberations, vote as the Holy Spirit may direct? Ans.....

Delegate's Signature.....

Official Position.....

Address

Elder in charge.....

Committee:

Jacob A. Miller

Joseph P. Robbins

Theo. Myers.

JUST SUPPOSE

If all that you say in a single day,
With never a word left out,
Were printed each night in clear
black and white

Twould make queer reading no
doubt.

And then, just suppost, ere his eyes
he would close,

He must read the day's record
through;

And then wouldn't he sigh and
wouldn't

He try a great deal less talking
to do?

And I more than half think that
many a kink,

Would be smother in life's
tangled thread,

If one half what we say in a
single day,

Would be forever unsaid.

NEWS ITEMS

WATERFORD, CALIF.

Pleasant Home congregation of the Dunkard Brethren church, met in regular quarterly council on March 3rd, at 7:30 p. m. The meeting was opened by singing No. 236. Elder J. A. Root read Heb. 1:1-2 and part of chapter 2, then led in prayer. Elder H. E. Andrews then moderated the meeting. Minutes of last meeting were read. Elder S. B. Hoover resigned his oversight of the church and Elder H. E. Andrews was chosen to take his place and finish the rest of the year.

We decided to meet on March 11th and do some work on the church yard. They also did some

work on the house, made and put screens on the windows.

On April 19th we met at 7:30 p. m. for called council meeting which was opened as usual; opening song No. 365. Bro. Harry Van Dyke read I Cor. 6 and made a few comments on same. Elder M. S. Peters then led in prayer. Our elder, H. E. Andrews, then moderated the meeting. We decided to hold a series of meetings next fall, starting the first of November and closing with a love feast, and the District Meeting which is to be November 16th. All are invited to these meetings. We plan to have Elder J. D. Brown of Poplar, Mont., hold our meetings for us if we can secure him. All business was cared for in a very pleasant manner.

The little flock at this place earnestly desire an interest in the prayers of all the followers of Christ.

We will be glad to have any of the members from the east, passing through this way to stop with us; for the benefit of them, we have been requested to state that there are three families of our brethren living very near our church house. Bro. Frank Byfields, just across the road, Bros. Harvey and Elmer Ruffs live not more than 20 rods from it. Any of these brethren will be glad to entertain anyone wanting to worship with us.

The church is located 1½ miles east of Ceres (which is on 99 highway) on Roding avenue.

Sister Ida E. Peters, Cor.

PLEASANT RIDGE, OHIO

We, the Pleasant Ridge congregation met in regular quarterly

council February 18th. All business that come before the meeting was disposed of in a peaceful way.

The delegates for District Meetings were elected at this meeting.

Bro. Arthur Rice, of Maryland, has consented to hold a series of meetings for us this fall.

On June 17th we expect to hold our spring love feast, to which we extend a hearty invitation to all who possibly can come and enjoy this meeting with us.

Mary Miller,
Montpelier, Ohio.

NORTH CANTON, OHIO

We, the Orion Dunkard, Brethren church, are planning to hold our spring communion service on Saturday, May 20th. Services to begin at 10:30 a. m. and continue all day. Communion in the evening at 7:00 o'clock.

We are also looking forward to a series of meetings to start June 11th and continue for two weeks. Bro. A. G. Fahnestock from Lititz, Pa., has consented to hold these meetings for us. We extend a hearty invitation to all who can to come and enjoy either or both of these services with us.

Clarence Surbey. Cor.

MIDWAY, IND.

Due to the illness of our Elder, Bro. Klepinger, our March council was postponed until April 22nd. The meeting was opened by singing No. 210. Reading of Gal. 6 and opening prayer by Bro. Paul Morphey.

Bro. Peter Lorenz had charge of the meeting.

One member was received by letter, and two by baptism since our last writing.

Bro. Peter Lorenz has consented to conduct a series of meetings sometime in August. The date of our love feast is set for August 26th, beginning at 10:00 a. m.

We were glad to have Bro. Klepinger and his wife present at our council. He became afflicted January 27th and had not been able to be with us since that time. We ask an interest in your prayers in behalf of our afflicted and aged elder. There are other aged members who are afflicted for whom we also ask an interest in your prayers.

Ralph K. Frantz, Cor.,
Peru, Ind.

APPRECIATION

To the many dear brethren and sisters of the Dunkard Brethren church: After a few weeks of sickness and bodily suffering I take this means of answering the many cards of greeting and also words of sympathy in our behalf and the many prayers that has been offered up for our recovery. I am not able to answer all who have remembered me during my illness, during which time many of my neighbors came to visit me and pray with and for me and for the dear brethren and sisters who came one Sunday afternoon and sang some of the good old hymns we so much love, which was a wonderful inspiration to me. I shall never forget them.

In our illness we were very near the river of death, we could almost see the pearly gates opening for us

to pass through, but God did not see fit to let me pass through, so by His grace I shall try to do more for Him in the time allotted for me to live than I have in the past.

My general health is slowly improving, hope soon to be able to work for the Lord with more power than ever before. I ask an interest in the prayers of the entire brotherhood of the church. I have had some wonderful experiences since and during our late illness of which we would love to tell. Oh, the joy of a full and complete salvation which we have experienced as never before and for which our soul has longed for many times in the years that are passed and gone and the very presence of His Holy Spirit.

Many, many thanks to each and everyone of my very dear brethren and sisters who in any way whatsoever they have thought of us and so kindly remembered us. May God bless you all. Your brother in Christ.

J. P. Robbins.

OBITUARY

Bro. Noah M. Baker, one of the oldest residents of Hamilton township, died at his home near East Berlin on Saturday morning, April 8th, at 11 o'clock, after an illness of two days. Bro. Baker had been in impaired health for some time, but only bedfast for two days.

His wife preceded him in death five months ago.

Brother Baker followed farming all his life and was well known in the community in which he lived.

He was born April 17, 1858 and died April 8, 1939, being within nine days of his 81st birthday. His wife

was just 17 days over her 81st birthday.

Bro. Baker is survived by one son, Samuel E., who is engaged in teaching in the school of Berwick township and resides on the home farm; two grandchildren, Ervin and Mildred Baker; two brothers, Samuel M. Baker of York and John M. Baker of Reading township, near East Berlin. Bro. Baker was a member of the Mechanicsburg Dunkard Brethren church.

Funeral services were held on Tuesday at 9:30 o'clock at the home with further services in the Mummert meeting house and interment in the adjoining cemetery. Elder J. L. Myers of Loganville, had charge of the service, using as his text Phil. 1:22-23, assisted by Elder Jacob A. Miller of Mechanicsburg, he using as his text Heb. 4:9-11.

Bro. Baker will be missed in the home, in his community and in the church, yet he did not get to his church so often, being unable to get there, but we hope our loss may be his gain.

Harry L. Junkins,
R. 1, York Springs, Pa.

LEAVE IT ALL IN JESUS' HAND

Do you wonder why the blessing

That you prayed for is delayed,
While others seem to get theirs
Before request is made?

It's not for us to understand,
But leave it all in Jesus' hand.

Do you wonder why your loved one

Was taken home to stay,
While other folks were left here
Who are only in the way?

It's not for us to understand,
But leave it all in Jesus' hand.

Do you wonder why you suffer pain
While others are so healthy,
Or why you have to skimp and save
While other folks are wealthy?
It's not for us to understand;
But leave it all in Jesus' hand.

Just lean upon the Savior,
Just rest at His dear feet,
His strength will prove sufficient
For the testing you must meet.
It's not for us to understand,
But leave it all in Jesus' hand.
Selected, Olive Deardorff.

NOTICE

Bro. and Sister Harve Throne of Alvordton, Ohio, have a little girl in their care that they would like to place in a Dunkard Brethren home.

They state that she is eight years old, a good little girl and a willing worker. She is in the third grade of school, is intelligent and learns readily. Surely this little one could bring cheer into some home. Those interested please correspond with them at once.

The District Meeting of District No. 2 held at Goshen, Ind., proved to be a mountain top experience for all present. Surely such services are a help in unifying, and building us up in the service of our Lord and Master. The inspiration from this gathering will touch many needy souls.

—Editor.

ENGLEWOOD

Due to the illness of our elder our regular quarterly council was deferred until April 22nd. We had a

good attendance of the members and all the business was taken care of promptly with harmony prevailing. Delegates for District Meeting were elected and all business was disposed of. At this meeting two made application to be received into the church and were taken in. Then on Sunday following two more came into fellowship with us for which cause we rejoice greatly.

Elder D. W. Hostetler has consented to hold our series of meetings this fall. The Lord willing, the services will begin August 27th and close September 10th. We are looking forward to this time with joyful expectation and extend an invitation to all to come and enjoy these services with us.

A. J. Brumbaugh, Clerk.

ONE BY ONE

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going,
Do not strive to grasp them all.

One by one the duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach.

—Selected.

WHAT SHALL WE EXPECT

Olive Deardorff

It is with sorrow I read
the first of the article
"When Winter Comes" in

November 1 Monitor. Does old age live in the past? Should it if we are trusting Jesus?

I feel I am soon going down on the western slope and it is with joy I look ahead knowing each day brings me nearer home and there is less sorrow, troubles and disappointments ahead of me than I have passed through.

Since God has helped me this far I know he will take me on. I have cared for four children with but a few years help of their father and and I know four children will care for their mother when she really needs their care. Perhaps not as they would like to all the time but the best they can.

I didn't do for them all the time as I should and not because I didn't want to but for lack of strength, means or time so how can I expect more of them.

II Cor. 12:14 says a child ought not to lay up for the parents, but the parents for the children.

When I was about 13 years old, mother said one day, "When children are little they trample on the toes and when big, on the

heart." It hurt me so that it was several days before I got over it. I wondered if I had ever stepped on her toes and what I was doing to hurt her heart. I am sure I was an average child so I know those remarks hurt more children than it helps.

I heard a mother say when she had only three little girls, "I was just ashamed to have so many kids following me down the street." Now if those girls aren't ashamed of their mother some time it is less than she deserves.

When parents dislike their children even before they are in this world, how can we expect such children to love their parents.

When we hear of children mistreating their parents let us look at the conduct of the parents either toward their children or their own parents or other elderly ones.

There are exceptions to all cases. Some parents are just as unkind as they can be to their children, but we wouldn't want it said all were and neither should we insinuate all children are unkind to their parents.

We reap what we sow.

Kokomo, Ind.

DRIFTING

Vernie Diehl

Are you, am I living a life that counts? Are we pressing on toward "The mark of high calling," or are we just drifting with the current? If we will stop, look, listen, and observe, I believe we will come to the conclusion, most folks are just drifting, there isn't any aim or goal, but as a man said upon hearing his boys tell their mother to hurry dinner, they wanted to go, they said, "Go where?" The reply came, O, just somewhere, anywhere." The man replied, "Yes, it's go, go but not going anywhere, just go."

To have a goal and reach it we must put forth effort. By just drifting one is liable to get into the wrong channel. I was out on a body of water with several friends, we paddled around awhile, then just laughingly drifted along, all at once before we were aware we were drawn into the current and swirling round and round. It took quite a bit of effort to get out and into the calm waters again.

A christian should do the will of God, obey His commandments and prepare for the heavenly home, if we do not we will grieve our Heavenly Father, and miss our heavenly home. To do this we must try our best to be Christ-like. We cannot just drift along here and there and do as the world does, but we must face about and live different from worldly people. Do we do all as the Bible says, "To the glory of God," or are we doing what we do for honor, or praise of man, or just because others do. If we take the Lord as our Shepherd and obey His will He will lead us beside the still waters. He will lead us every step of the way."

Satan has his little whirlpools all along the way, and it is very easy for a luke warm Christian to just drift into one. Once in it is hard to get out but easier to drift into another one. If we are going to live the Christ-life we must face about, "come out from among them," live on a higher plane than those that are just drifting. There is danger of falling if we see how close we can live to the world, why not try living close to Christ and as

far from the dividing line as possible.

We cannot go hand and hand with the world and serve Christ. He wants whole-hearted service. We are either serving Christ or Satan just as sure as we are living. There is only one way to serve our Master, as a young sister said recently, so long as we do not put our whole self into serving the Lord and feel we are hindred from doing His whole will we are not happy and there is danger of falling. A person just drifting around does not see the danger spots.

Paul in Ephesians tells us "We have redemption through His blood, the forgiveness of sins, according to the riches of His grace, that Christ gave gifts to men, to teach and preach until all come into unity of faith—one Lord, one faith, one baptism and that we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, but be strong in the Lord, and in the power of His might, and put on the whole armour of God, that

we may be able to stand against the wiles of the devil."

Nokesville, Va.

GENERAL CONFERENCE NOTICE

Through an oversight the date of our General Conference was left out of a previous notice. Services will begin on Saturday evening, June 3rd, and will continue until Wednesday, June 7th, the day of the regular business session.

Yellow Creek Lake camp grounds near Akron, Ind., has been chosen again for our Conference and plans are being made to make this a glorious meeting. Plan now to be present and enjoy this season of refreshing with us.

Provide things honest in the sight of all men.

Be not deceived, God is not mocked.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

The fine art of living is to draw from each person his best.

Hatred is self-punishment.

Heaven helps those that help themselves.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 2—Col. 2:1-23.
 Apr. 9—Col. 3:1-25.
 Apr. 16—Col. 4:1-18.
 Apr. 23—I Thes. 1:1-10.
 Apr. 30—I Thes. 2:1-20.
 May 7—I Thes. 3:1-13.
 May 14—I Thes. 4:1-18.
 May 21—I Thes. 5:1-28.
 May 28—II Thes. 1:1-12.
 June 4—II Thes. 2:1-17.
 June 11—II Thes. 3:1-18.
 June 18—I Tim. 1:1-20.
 June 21—I Tim. 2:1-15.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 2—Jesus Dies on the Cross.
 John 19:18-24.
 Apr. 9—Jesus Arises From the Grave. Luke 24:1-12.
 Apr. 16—Jesus Goes to Heaven. Acts 1:9-14.
 Apr. 23—Review—Life and Teachings of Jesus.
 Apr. 30—The Disciples Receive Power From Heaven. Acts 2:1-13.
 May 7—What Peter Told Many

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People. Acts 2:14-47.

May 14—Peter and John at the Temple's Gate. Acts 3:1-11

May 21—Ananias and Sapphira Punished. Acts 5:1-11.

May 28—Stephen's Old Testament Story. Acts 7:1-53.

June 4—Stephen Stoned While Praying. Acts 7:54-60.

June 11—Philip and His Converts. Acts 8:5-40.

June 18—Saul and the Light From Heaven. Acts 9:1-9.

June 25—Ananias and Saul. Acts 9:10-22.

BIBLE MONITOR

Vol. XVII June 1, 1939 No. 11

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and Scriptural in practice	OUR WATCHWORD: Go into all the world and preach the Gospel
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHURCH ACTIVITIES

The Drama

Of the many unscriptural activities introduced into the churches probably the first was the religious drama. With this subtle forerunner the others were adopted, as the moral and spiritual standard of the churches gradually lowered, in order to supply the demand of the carnal mind of those who had become calloused and blinded to the truth. This is a matter of such importance that we need to take note of some facts regarding the religious drama.

Of late years some of the more conservative churches have taken to services of this nature and it has had a profound effect upon them. So much so, that in a few

years they have lost their identity in the world and apparently do not sense the peril of bringing the vanities and follies of the world into the realm of activities of the church.

Webster tells us that the drama is a performance depicting a story of human life in character on the stage; theatrical entertainment. The religious drama is simply a theatrical entertainment wherein the actors impersonate biblical characters and go through a performance presenting some story or event recorded in the Bible. In other words the religious drama is simply a theatrical entertainment presented in the church under the cloak of religion. Thousands of well meaning people have been misled by this subtle agent which has the appearance of so much good about it. Any

one who gives the matter serious thought, reflects upon the origin, history and effect of the religious drama cannot help but see the cunning craftiness of the evil one back of it. In it's entirety it is feigned, spurious, counterfeit, sensual, devilish, and it will utterly destroy the sacredness and holiness of the house of God and drive out every vestige of spirituality within the membership. Where, in the instructions of the Christ or his chosen leaders of his church do you find any authority for such a performance being carried on by the church either within the house of worship or elsewhere? Christianity is a thing to be "lived" not played. It certainly takes a full measure of conceit to get up on a stage before an audience and impersonate the Christ the Son of the living God. Any man with a reasonable amount of esteem and reverence for his Savior would be ashamed of such imposture.

The religious drama is not a product of this twentieth century. Reliable historians tell us that in the early history of the Christian church such practices were

introduced, and at various times since they have flourished to the detriment of the church. One writer tells us that at the outset the purpose of the religious drama was not to amuse, but to give a vivid presentation of scriptural truth. On the other hand, the primary aim of the later dramatist has usually been to entertain, or, to please. At first the actors were priests who presented the plays either in the church or in its immediate vicinity on sacred ground. After a while the plays became so popular that the laity presented them. Another writer tells us that gradually these plays were removed from the church and were performed by secular actors instead of priests. From the church the plays were taken to the street where two story stages mounted on wheels were used.

On the upper stage the acting was done and on the lower the actors dressed. The entrance to the lower story, known as Hell Mouth, consisted of a terrible pair of dragon like jaws, painted red. From these jaws issued smoke, flames, and horrible outcries. From

the entrance leaped red coated devils to tempt the Savior, the saints, and men. Into it the devils would disappear with some wicked soul. They would torture it and make it roar with pain, as the smoke poured faster from the red jaws.

At first the plays were of serious nature, then the comic element was introduced. Also, at first the plays were a fairly accurate presentation of the Bible account used, but this was followed by deviations of every description and kind.

After being played in the streets and court yards for some time permanent buildings, theaters, were built, thus we have the origin of the modern theater. It is a shocking fact, but true nevertheless, that the theater with all its indecency, sensuality, profanity, vulgarity, immorality and vice is a child of the church. Doubtless, the first actors of the religious drama were decent, self-respecting people who meant well, but in due time the actors became one of the most corrupt classes of people.

It is significant to note that now, the theater—a product of the church, is one

of the greatest hindrances to church attendance. When we think of all the souls that have been taken to a Christless grave because of the theater with all its corruption, it makes one shudder to think of what the day of judgment will reveal. Who shall be responsible for the theater and its evils? Shall the church which started it by an unscriptural innovation? May the Lord have mercy on those responsible for the introduction of the religious drama and all those responsible for its promulgation. It is one of Satan's snares.

GOD'S ALTAR

Jennie Helm

As we are entering another spring time when all nature is putting on new life, vegetation which seemed so lifeless coming forth in all its beauty symbolical of the resurrection, we should be impressed with the need of greater activity, a closer walk in newness of life in the church; the winning of souls from a cold and dark world into newness of life in Christ Jesus.

BIBLE MONITOR

West Milton, Ohio, June 1, 1939

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Howard Surbey, North Canton, Ohio, Associate Editor.

Have we planned a revival? What are we expecting? What are we doing to get ready for it?

Let us pause and take a look at Elijah on Mt. Carmel. It had been a "high place;" dedicated to the worship of God. The spread of Baal worship had led up to its neglect and it had been broken down. Elijah did not ask God to send fire from heaven until he had repaired the broken altar.

Note how careful he was to God's law. He took twelve stones; this called to remembrance the number of the tribes, their real unity in God's sight, and the sin of separation. The wood was laid in order, perhaps we would have said that was not necessary as God could have sent fire and burned the sacrifice without it, but not Elijah. It was observed for typical purposes, a type of Christ who was laid on the wood of the cross. The bullock cut to pieces and laid on the wood proved the sacrifice had no blemish pointing in type to the perfection of Christ, our sacrifice.

When the broken altar was repaired, then and then only did Elijah pray for fire. All the cold water thrown on by Baal worshippers could not stop it.

How about the altar in the church, has it been broken down by "Baal" worshippers? Abraham or Samuel may have built the altar on Carmel. "Our fathers built us a true altar, let us not tear it down. We do not need a new altar but a rebuilding of the old one, neither do we need a new religion but a renewal of the

Spirit of God to serve faithfully at the old altar.”

Are we true to the doctrines Jesus gave to his church? Are we observing the ordinances as He commanded and gave example? or are we breaking down the altar by casting some aside as non-essential and by turning to the gods and goddesses of this world? Let us be sure we have done everything according to God's word.

Look too, at the patient Joshua with his clothes rent, dust on his head, fallen on the earth upon his face before the ark of God. Why? He was expecting a great victory, and had gone down in defeat before Ai. What was wrong? There was sin in the camp.

Jehovah said Israel had sinned, therefore they could not stand before their enemies. Achan had taken of the accursed thing, one man had transgressed and all Israel had gone down in defeat. They could not gain the victory until they were rid of their sin.

Neither can the church prosper and tolerate sin.

Brother, sister, let us be sure it is not sin in our lives that is causing the church to

lose the victory over Satan. Are we clinging to some Babylonish garment or golden wedge. Let us be sure our lives are measuring up to the teachings of Jesus and the principles of living He gave to His church.

We, the members are one body in Christ. Paul in Eph. 4:12 says, we may be no longer children tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but sneaking truth in love, may grow up in all things unto him who is the head, even Christ, from whom all the body fitly framed and knit together through that which every joint supplieth. According to the working in due measure of each several parts make the increase of the body unto the building up of itself in love.

Each one is a member of that body, are we functioning or are we by our disobedience causing the whole body to become weak and lose its power.

The work of the church is to win souls for Christ, it is all included in the great commission. (Matt. 28: 11-20.)

The church should be a lighthouse in this world where lost souls may find refuge.

If we keep the altar in repair according to God's word and do not hedge it about too closely, the fire, Holy Spirit, will come and we will gain the victory over Satan and his angels. All the "cold water" thrown by our enemies cannot stop it, and we can expect a great revival.

Ashland, Ohio.

IS THE DEVIL IN MODERN AMUSEMENTS?

Foreword

Church members in ever increasing numbers are indulging in the card game, the dance, the theater and the picture show.

Some are doing so, especially among untaught young people, who seem to have no thought that these things are supposed to be wrong.

They may have heard remarks to that effect, but not knowing the moral and spiritual principles by which these things are to be judged, they conclude that

those who raise the questions simply do not know, because they do not engage in them. Their participation in them is therefore with little or no question of conscience.

Some there are who shun everything but what they call the clean pictures shown in the picture theater, who because ignorant of the principles by which to estimate these things, say they see no good reason for staying away from the historical and other fine educational pictures, just because evil pictures are shown also. They never go to the bad pictures anyway, and why be deprived of the good ones?

This discussion, while it is for everyone who is interested in reading it, is especially for church members who indulge in these amusements.

Readers who are not Christians need not be surprised if they find it difficult, or even impossible, to see the principles set forth, or their application to the solution of the amusement problem. Some may see the logic and application of the principles, who will yet seek to evade the conclusions reached. The reason is not

far to find. The unsaved simply must have something to help them ease the insufferable pain of living. They would hardly look to the church for such relief, for they would find only the added pain of contact with truth disobeyed, which is the one pain they are seeking to escape. The logical thing is therefore to seek ease in forgetfulness by giving their spare time to what the world has to offer. And some, that they may avoid the feeling of wrongdoing, will seek ease of conscience by the old argument that they see no harm in these amusements.

The church member who has really been born again, and is seeking to live as a Christian should, will be able to see both the principles and their application to Christian living as soon as they are presented. He received a heavenly nature in his new birth, and that nature has a pair of spiritual eyes with which such things can be seen.

The church member, therefore, who does not see these principles and their application as they are set forth in the word, compels the conclusion that his lack

of spiritual vision is either because he has never been born again, or else that his carnal nature, which loves these things of the world, is dominant in his life, with the vision of the spiritual nature beclouded.

But no matter what the case may be with individual readers, the situation in the church at large calls for a sufficiently comprehensive inquiry into the principles involved to enable every reader, whatever his personal slant on the problem, to see the application of the principles to his own viewpoint, reach his own conclusions, and not only know but be able to give the reasons why.

This message goes out with the prayer that all who read it may clearly see why these things of the world are always condemned by spiritually minded Christians, and seeing, may reach the same conclusions for their own lives.

J. E. Conant.

(To be continued)

A fool may make money, but it takes a wise man to spend it.—Proverb.

GOD'S WORDS ARE BEST

(Book of Best Things)

The Sunday school teacher's book is the Bible. To him no other book is to be compared with this. Indeed, all other books are to be used by him in subordination to the Bible. The knowledge most in want by earnest Christian teachers is a knowledge of the Bible, a knowledge of its contents, an acquaintance with its teachings, a familiarity with its words, an imbuing with its spirit. All study in normal classes should be planned to get the teacher better acquainted with the Bible, or to familiarize him with wise methods of bringing others to understand the Bible.

To know the Bible is the Christian teacher's first qualification; to know how to teach the Bible is his next important attainment.

There is a study of biblical geography, and chronology, and antiquities, and systematic doctrines, which aids to a fuller understanding of the Bible. Such study is to be commended. But there is a study of each and all these

branches which is in lieu of Bible study.

This is to be reprehended and abhorred. If a choice must be made between the Bible pure and simple, without any outside help, on the one hand, and on the other hand, the best of helps and the best of commentaries without Bible statements in Bible language, then away with helps and commentaries, and a welcome to the word of God. "Every word of God is pure." The word which He commanded to a thousand generations is fresh and clean and effective today.

It may be newly studied to advantage, studied with all the helps of modern discovery and progressive attainments; but it cannot be improved on. It is still the "sword of the spirit," the one weapon of the Christian warrior.

It, and it alone, is always "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." He who wisely uses Bible truth in Bible phrase is the mightiest

man of God in Christian warfare.

The best teachers understand this. But there are simple-minded ones who think that they can find something better than the Bible—or that they improve on its inspired phrasing; and there are false prophets who cry out that God's way is not the best way—His words not so good as man's words. Hence it is well to remind teachers again and again that the more they know of the Bible the better informed they are for their work; that the more familiar they are with its very words the stronger they are to instruct the ignorant and to combat error and infidelity.

In warning against modern skepticism and ministerial doubters. An aged clergyman once said quaintly, "I know men who say they accept the inspiration of the Bible but not its verbal inspiration. Just think of it God sends down to poor fallen man a message from heaven, and gets it all right except the words." It is a teachers duty to know and show just what God has said to man. All study that will enable

him to learn more fully the true translation, or the true connection, or the true bearing of the words chosen of God to convey his message to sinners, the better.

But his study should be chiefly, pre-eminently, that he may know and show those words as God spake them.

The Bible is a mine of treasure. In its depths is wealth beyond all the needs of all the world. There is a Bible passage suited to declare every spiritual truth which man should learn. There is also a passage fitted to meet every error the devil can teach to man. And passages are there to give direction, and comfort, and warning, and rebuke to every son of man, in all circumstances in which he can ever find himself. God's "testimonies are wonderful, His commandments exceeding broad."

The Sunday school teacher can never know too much of the Bible nor can he value it too highly. If the best teacher had one hundred Bible texts at his tounge's end where now he has one, he would be better furnished for his work than he could be by close ac-

quaintance with all the treasures of uninspired knowledge. O earth, earth, earth, hear the word of the Lord.

(Henry Clay Trumbull.)

J. J. Eyer.

Wenatchee, Wash.

CHRISTIAN REALITY AND FORMALITY

Charles H. Ness

In Rom. 12:1-2, we have words like these, "Present your bodies a living sacrifice, holy, acceptable unto God." "Be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God." The very rays of Jesus Christ must penetrate the very depths of the heart and reflect in every activity of life in the Christian realm to prove its faithfulness in Christ Jesus, and a thorough transformation from worldliness.

The reality of Christianity cannot perform its purpose and mission apart from formality; it is possible for

formality, in appearance, conduct, and expression to manifest itself without reality prompting, but impossible for reality to manifest itself without formality."

Reality need never cry and say where art thou formality, for formality is a constant standby to reality in appearance, conduct, and conversation: formality without reality prompting is trespassing on the rights of reality, and that is deceptive in disgracing and marrowing the growth and development of the reality of the religion of Jesus Christ,

Formality without reality dare not exist in the church, it will ruin the the growth and power of the church; for judgment will take hold of simple formality, but reality accompanied with its formality will go through judgment without despair, for every one that serveth Jesus Christ in reality is acceptable to God and approved of men, therefore "let us follow after things which make for peace and things wherewith one may edify another." "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the

armour of light."

To illustrate formality without reality we might look to the words of Jesus in Matt. 7:15, "Beware of false prophets which comes to you in sheep's clothing, but inwardly they are ravening wolves." "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." No one just having simply formality shall enter into the kingdom of heaven, but they that have formality prompted by reality have the promise; God is not mocked, he is omnipotent, he knows the very thought and intent of the heart and cannot be deceived, to prove ourselves a living sacrifice, holy, and acceptable to God requires prayer accompanied with effort.

Simply formality is hypocrisy and deceptive and causes men and women to say even we are not what we pretend to be, therefore we who pretend to be real Christians must be very, very cautious in our activities of life that our good may not be evil spoken of, lest the reputation of the church be marred, to prove the thought contained in this article is very em-

phatically proclaimed in the sayings of Jesus himself in Matt. 7:24-27. The two houses built by the wise and foolish builders, the one house had the form of a house built from real material on a genuine foundation and when tried it stood the test; the other house was the identical form just built to imitate the former and with inferior material and on a flimsy foundation, and when tried it fell and great was the fall," hence the picture, "genuine and imitation," "reality and formality;" genuine always says beware of imitation and reality says beware of simply formality, for underneath simply formality may great mischief be such as a grudge, hatred and jealousy: but in reality is found the fruits of righteousness.

(I John 4:6) "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

R. 1, Dallastown, Pa.

A good example is the best sermon.—Old Proverb.

DAINTIES

—
Jennie Helm
—

When Nebuchadnezzar began the seige of Jerusalem and carried away some captives, he commanded the prince of the eunuch to select certain of the Jewish boys of noble birth, physically sound, no blemish, and educate them in the Chaldean schools. They were to be taught the manners, customs and magical arts of the Chaldeans. After three years of training he thought to make them the most prominent in his kingdom. Daniel, Hannah, Michael and Azariah were chosen. Daniel, whom he named Beltshazzer was the leader. He was a boy of great faith, courage and a purpose in life.

When the king commanded they should eat of his meat and drink of his wine, Daniel "purposed in his heart he would not defile himself with the king's dainties, nor with the wine which he drank." Scrupulous concerning them lest they should be sinful. Solomon says, Be not desirous of his dainties, for

they are deceitful meat.

He asked that they might be given vegetables to eat and water to drink for ten days, at the end of that time they were found superior to their fellow students and wiser than all learned men of Babylon.

Though Daniel was in Babylon he separated himself from Babylon. They had changed his name but could not change his character. He was "an Israelite indeed, in whom was no guile."

Because of his faithfulness he led his three friends to do the same and God brought them in favor with the princes and gave them knowledge and skill in all learning, and Daniel had understanding in visions and dreams and became one of God's great prophets.

When Nebuchadnezzar dreamed of the great image and called for the wise men, who could not interpret it Daniel, after spending the night in prayer with his three companions, told the king he would interpret it for him. The image represented the Gentile world powers, the different metals, the different kingdoms. Each metal being in-

ferior teaches the degeneracy of the world powers. According to the prophecy we believe we are living in the feet of the image which is partly clay and very brittle. The stone falling from the rock on the idol and breaking it to pieces represents Christ coming suddenly, destroying the world powers and setting up His kingdom. As we are living in this modern Babylon, knowing that the falling of the stone is yet to be fulfilled we should follow the example of David.

Satan has filled this world full of dainties, not only in meat and drink, cigarettes, dancing and immoral living has flooded our land, thousands of our young people are being caught in his traps.

Scarcely a gathering but what he has some dainty to please the eye or tickle the pallet. Card playing has become a curse to our nation.

If you do not play cards other games are provided, which I fear, many times, leads to cards and on to gambling. Many of our young men who, when children, spent their evenings at home playing games. Many times with father and

mother, are now spending their leisure hours in the pool room. More than one criminal has testified his downward life started playing games at mother's table. We are told nine-tenths of all gambling is done with cards and nine-tenths of the gamblers today learned to play cards at home. A certain young man won \$250.00 at cards, being reproved by his mother for gambling he said, after pointing to a prize she had won playing whist, "You played for a prize, I have gone just a little farther and have played for money. But it was you who taught me to play and gave me the desire in my own home."

I may play innocent games all my life and not be tempted to cards, but what about my influence, it may start some one on the downward road. And what a waste of time. If people were as enthusiastic about learning God's law, what a changed world we would have.

Satan, as an angle of light has sugar coated many dainties and enthroned them in the church bidding Christians to bow to them, saying, it will help win souls

for Christ, so we find games, entertainment feasting, etc., in the church, adopting the methods of the world to carry on the work of the kingdom. The social life eclipsing the spiritual.

A sister one time said, "I have always felt that entertainment in the church was wrong but since our highly educated men say it is alright I do not like to dispute their word."

This lesson of Daniel teaches it is not education that causes us to understand God's word but the leading of the Holy Spirit. In order that the Holy Spirit can give us understanding we must let it have free access in our lives, we must separate ourselves from the world as Daniel did from Babylon.

Do we sometimes partake of these dainties because of persecution, someone might laugh and call us old fashioned? Let us have the courage of Daniel and his companions and stand for the right even though life is at stake. God has said "Thou shalt not," and they refused to bow. Let us like Daniel purpose in our hearts we will not defile ourselves with this world's dainties, scrupulous concerning them

lest thou should be sinful.

God's hand is writing a strict account of our lives, our plans, thoughts and actions are being weighed in the balance of His word. When we come to the close of life let it not be told us as Daniel told Belshazzar, "Thou art weighed in the balance and found wanting."

R. 2, Ashland, Ohio.

THE COMING OF THE LORD IS NEAR

H. M. Barkdoll

When is He coming? James 5:8 says at any moment, but that day and hour knoweth no man. No not the angels of heaven, but my Father only. We are commanded to watch for ye know not the hour your Lord will come. (att. 24: 36-42.)

And how is He coming? As a thief in the night. (Thess. 5:2.) Therefore we should be ready for in an hour as ye think not the Son of Man cometh. Where are we going to meet Him? If alive it will be in the air for He will descend from heaven with a shout, with the voice of the

archangel and with the trump of God, and those that are dead in Christ shall rise first, then we which are alive shall be caught up together with them in the clouds to meet the Lord in the air, so shall we ever be with the Lord. (Thess. 4:16-17.) God's word says He may come at any moment.

In the last days perilous times shall come. People shall be lovers of pleasure more than lovers of God; many shall run to and fro in the earth and knowledge shall be increased. Many scoffers walking after their own lusts and saying where is the promise of His coming for all things continue as they were from the beginning.

Now are you ready to meet the Lord at any moment? If not, you will have to stay behind to meet that great tribulation that is coming upon the earth. What does it mean? A time of trouble such as never was. (See Daniel 12:1.) "For when they shall say peace and safety then sudden destruction will come upon them. Watch therefore and pray that ye may be able to escape these things that are

coming upon the earth."

Read for yourselves Isa. 24 and Revelations. "Search the scriptures for they testify of these things that are coming upon the earth. Take heed, watch and pray for ye know not when the time is."

Dear sinner, none can say, come Lord Jesus, unless they are washed in his precious blood, for He says he that cometh to Me I will in no wise cast out. Repent and receive Christ and be baptized for the remission of your sins and you will receive the gift of the Holy Ghost, he will lead you into all truth. Now the grace of our Lord Jesus Christ be with you always.

Glendora, Calif.

THINK ON THESE THINGS

The following is taken from "The Lord Our Righteousness," written a number of years ago by our elder, Bro. S. N. McCann.

It is the privilege of every Christian to know that he is saved, to know that if he dies his home is heaven. (See II Cor. 5:1-6; I John 5:13-19; I Tim. 4:7-8; I Peter 5:4.)

Sinner, if you could know that by accepting Christ you would have a sure title to heaven, to eternal life, and that you could hold that title unto the end, would you not accept Him at once? (II Cor. 5:18, 19, 21; Isa. 53:5; Rom. 3:24-25; Rom. 5:6-8.)

God wants you to be saved. (II Peter 3:9; I Tim. 2:4; John 3:16; Titus 3:11; Ezek. 18:31-32.)

If you were in God's sight, in God's measure as holy, as pure, as perfect, as righteous as Christ, would you have any doubt about going to heaven if you should die?

Don't forestall yourself by saying a man cannot be thus holy in God's measure. God commands and teaches that His children are thus holy in His sight. (Matt. 5:48; Matt. 19:21; Acts 20:32; Eph. 1:1; Philpp. 3:15; Heb. 3:1; 12:14; Rev. 21:27.)

A man can never reach holiness, neither can he hold it by his works. Obedience to ordinances, combined with good works, cannot merit the holiness that justifies, nor can it merit any part of the holiness that justifies. A man can never develop or grow up to the holiness that sanctifies. This

holiness is a free gift purchased by Jesus. (Rom. 6:23; Eph. 2:7-9.) Christ's obedience makes holy, not ours. (Rom. 5:17-19.)

If our obedience made holy, we could only claim a relative degree of holiness; but since Christ's obedience makes holy it is absolute. (Heb. 2:11; Matt. 5:48.)

How can we apply Christ's obedience? He has already done His work. The gift is ours if we will accept it. The gospel is the power of God to save every one that believes. (Rom. 1:16.) You have the gospel and you believe. You have the power to be saved, but you are not saved until you apply the power. (John 1:11-13.) That power does not come from the natural birth, and it cannot be applied by following the dictates of our own wills, choosing a church home where we can do as we please, go where we please, and dress as we please. (John 1:13; Matt. 15:14.)

To be born of God is to be born by His word; that is by the direction of His word. (I Peter 1:23.) By letting the word direct us we apply the obedience of Christ, and thus save our souls. (Jas.

1:21; Gal. 1:3-4.)

To be born of God is to be born of water, and the spirit. (John 3:3-5.) To be born of water is to be baptized. (Mark 16:16; Acts 2:37-38; Acts 8:35-39; Acts 22:16.)

Faith, repentance and baptism are man's part in applying the obedience of Christ, in accepting the gift of eternal life, in the work of the new birth. When man does his part he has God's word for it that he is saved. (Mark 16:16; Acts 2:38.)

When God pardon's sins He does not pardon part, but all; hence we are as holy as Christ's obedience will make us, which is as holy as Christ. (Rom. 5:19; Mark 16:16.)

The eunuch rejoiced after baptism because he had God's word for it that he was saved, that he was pardoned. (Acts 8:39; Acts 2:38; Mark 16:16.)

Any sinner can be saved, can apply Christ's obedience, and thus be justified by faith, repentance and baptism. (Rev. 22:17; John 6:45; Heb. 5:9; John 3:16; Mark 16:16.)

The Christian remains holy, remains in a justified state, not by his own obedi-

ence, but by Christ's obedience. (Rom. 5:8, 9, 19.)

The Christian who willfully refuses to obey Christ in anything falls back upon his own works for holiness, and then, like Peter, he has no part with Jesus. (John 13:8; Heb. 10:26; Heb. 6:4-6.)

To fail to obey Jesus through weakness, does not place the Christian under condemnation, for he is under grace, and not under the law. (Rom. 4:8; Rom. 6:15.)

As long as the will is submissive to God's will Christ remains our substitute. (II Cor. 5:21; John 7:17;)

Since we are saved and sanctified by Christ's obedience we are out from under condemnation. (Rom. 5:1.) And we are no longer in bondage and fear. (I John 4:17-18; Rom. 8:15.)

If a man says he loves Christ and refuses to do what the gospel directs him to do, he deceives himself. (I John 2:4; John 14:21-23; John 3:10.) ,

All who want to be saved should not put Christ off longer, but accept him now. (II Cor. 6:2; Heb. 3:7-8, 15; Heb. 4:7.)

Reader, will you go to

judgment without being saved, without being clothed in Christ's pure righteousness? Give Christ your heart now, give Him your will now, or you may never be permitted to hear His call again. (Rev. 3:20.)

Sel., Ada Whitman,
West Millgrove, Ohio.

PRIDE OR FASHION

Harry G. Eberly

In the beginning God created man and woman—man with a beard and woman without. Now man wants to look like women, they shave the beard off. Is it pride or fashion?

I would like to note a few Bible characters as John the Baptist, he stood for a simple life and is one of the greatest men that ever lived; because Jesus himself said, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist." (Matt. 11:11.)

Now we take Elijah. What power he had with God; he prayed that it should not rain, so it did not rain for three years and six months; then he prayed for

rain and it rained; and he commanded that fire should fall from heaven and consume Baal's prophets and it came. He was a common hairy man.

Now we take Samson, he was a powerful man in spiritual and natural strength till sin over took him and his hair was cut off, and his strength was gone. These are examples of humbleness; and a little later I will give some of pride. The religion of Jesus Christ is pure, peaceable, gentle, easy to be entreated and full of mercy; all Christians are baptized with one spirit into one body; they mind not high things, but condescend to men of low estate; their highest ambition is to honor God with all they have and are.

They are not puffed up, not conformed to this world, but transformed by the renewing of their minds. There is no such thing in heaven or earth as a proud Christian; there never was nor ever can be. Pride is of the devil. It originated with him, and he is managing it most successfully in destroying the souls. But who is to blame for this state of

things in the church?

First, and mostly, the pulpit is to blame, men who profess to be called of God to lead the people to heaven have ceased to rebuke this soul-destroying, heaven provoking spirit. But why? First, for a living, then popularity. Esau sold his birthright for a dinner of greens. That was a costly mess for him, but now men sell out cheap, for cash or produce.

Churches that were once powerful for good are now well nigh lost in forms and fashions. We may shut our eyes and wink and whine, and cry old foggy, and grandfather, Moses, Aaron and all, but the fact is before us pride, fashion and extravagance are eating the very life out of many of the best congregations in the land. The world is running, the rich lead the way, because they can, while the poor strain every nerve to keep in sight, and the devil laughs to see them rush on.

Pride thrust Nebuchadnezzar out of men's society; Saul out of his kingdom; Adam out of paradise, and Lucifer out of heaven. And it will shut many out of heaven who are now promi-

nent in the church. Neither death nor the grave will change the character of any one. The same spirit that controlled in life will cling to the soul in death, and enter with it into eternity—the angels of God would shrink from the society of many a fashionable Christian of today. A few such souls in heaven would ruin everything. Among the first things they would propose, would be a change of fashion; those pure white robes that the saints wear would not suite their taste at all.

In life they cared but little about Christ and spiritual things, and they would care no more for them in heaven than they do on earth. If there were two heavens, one where Jesus is all in all, and the other with a Paris in it I presume the road to the "Paris heaven" would be crowded with fashionable Christians."

Now dear reader, we all want to go to heaven, so let us all do our best to overcome pride or fashion.

Lebanon, Pa.

Youth once gone is gone:
Deeds, let escape, are
never to be done.

GOD'S PRESENCE

Vernie Diehl

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." If we remember we are in God's presence or that God is always near, we can call upon Him at any time, and He will hear, we will not be so likely to think we can go through life on flowery beds of ease. If we dwell in God's presence and comply to His commands He has promised to hear us and be with us in our troubles.

(Eccles. 12:13-14.) "Fear God and keep his commandments: for this is the whole duty of man, for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Every day things both good and evil are done quietly and secretly, not so much the good in secret as the evil, for we too often want to boast about our good deeds, often they are done just for show. But as the above scripture says, nothing even in secret will be hid from judgment.

Have you ever heard folks tell how they did thus and so and got by with it? How far have they gotten? Maybe by, as far as you and I are concerned but there is a reckoning time coming sooner or later, then we will wish we had done more good deeds. As a lady recently told some boys there is only one way to do things and that is the right way.

If everyone realized the presence of God, lots of evil now done would be left undone. Do we always realize that God is a listener to our conversation? If we realized God is always present many times our thoughts, words, and actions would be different.

"Draw nigh to God and He will draw nigh to you." We are so boastful of what we have, or are going to do, forgetting God's help. If we would use the scripture in our daily lives we would not forget God's presence so often for James says, "We ought to say, if the Lord will, we will live and do this or that."

"God is our refuge and strength, a very present help in trouble." As we study and meditate upon the above scriptures we are

made to realize it is not us that does so much, but it is by God's help and strength we do things. As Paul says, "I can do all things through Christ which strengtheneth me."

May we say as the Psalmist, "Create in me a clean heart, O God; and renew a right spirit within me; cast me not away from Thy presence, and take not Thy holy spirit from me."

Nokesville, Va.

NEWS ITEMS

GRAND JUNCTION, COLO.

Bro. Melvin Roesch and his wife, with their four daughters, came to our small congregation to hold a few services for the few members we have here. Bro. Melvin Roesch surely preached good gospel sermon, and his spiritual illustrations were much appreciated.

As we have not a church house here, we had to hold our meetings in our homes and the most of our meetings were held in the day time as some of our members could not drive their cars at night. The different members appreciated having Bro. Roesch and his nice sociable family visit with us all.

On April 27th, our Elder, O. T. Jamison and his wife, and Bro. John Holderman and wife, and Sister Hill, all of Quinter, Kans.,

came to visit a couple days and to help make the religious services we had been having still more refreshing. Our little band of members here had chosen Elder O. T. Jamison as our elder for 1939, at our quarterly council.

This was the first time that the most of our members here had ever met the members from Kansas.

Our Elder held a special council for us April 28th. The yearly visit had been made to the members who were working together for the spiritual up building, and all were willing to continue to work for the upbuilding of the church.

Our faithful few, with the dear visiting brethren and sisters, who were with us, making 15 members in all enjoyed a very pleasant love feast on Saturday evening, April 29th. It was a feast indeed, carrying our minds forward to that feast in our Father's kingdom.

Sunday morning very near all of of us met at Bro. Henry and Hannah Rowe's home for preaching at 11 o'clock, when Bro. Melvin Roesch delivered a splendid sermon. All the sisters brought a good lunch with them, and we had a real nice dinner together, with 21 enjoying the good meal.

At 2 o'clock our Elder, O. T. Jamison, delivered one of his splendid sermons, which was the last service of our series of meetings.

Next morning, May 1st, all of our visiting brethren and sisters left for their homes.

Dear loved ones, try and come again to us at some future time.

Perhaps many of our congregation do not know that Bro. Melvin Roesch had the misfortune to lose his right hand, making him quite a cripple. I would suggest that if

any of our churches think of holding a series of meetings, it would be well to give Bro. Roesch a trial, we sure enjoyed his services very much. We pray God to richly bless him and his nice family.

D. M. Click.

NOTICE

Remember the communion service at the Plevna, Ind., church on Thursday evening, June 1st. Since this is just before General Conference we would like to have some from a distance to be with us in this service.

Iona Lantz,
R. 2, Greentown, Ind.

RISEN INDEED

O earth, waken out of your slumber,
Lift up from the darkness your head—

O reeds, light your torches of amber!

O violets, spring from your bed.

Come up, robin, linnet and swallow,
The chorus triumphal to lead,

Proclaim over mountain and hollow
The Savior is risen indeed!

The pulse of the world beats with gladness,

No discord its peace can destroy;
The brooks leap in rapture of madness,

The skies gleam with transports of joy.

All nature looks upward to heaven,
Beyond the bright stars we may read

The message from Calvary given—
The Savior is risen indeed!

Spring wakens and dons her apparel
Of delicate shading in green,
And birds as they tunefully carol,
Enliven the beautiful scene;
While, up from the valley, now vernal,

The listening ear may give heed,
O hark at the tidings eternal—
The Savior is risen indeed.

Ajar are the gateways of glory
The heavenly hills to adorn,
With rapture the grand Easter story

Is heard, on the beautiful morn;
The arches celestial are ringing
In anthems of gladness agreed
And angels to mortals are singing
The Savior is risen indeed.

A light from the cross is illuming
The glorious portals of peace,
And life-giving flowers are blooming

Their influence never to cease;
The light and the fragrance so holy
For Christ the immortal shall plead,

Proclaim to the high and the lowly
The Savior is risen indeed.

Selected, Winona Lewis,
Waynesboro, Pa.

A LAYMAN'S DREAM

A. D. Blair

Come listen to my story,
Which I admit is just a dream,
But it drew me nearer to Jesus
Than any evangelist's theme.

I dreamed that Jesus had come,
And had taken His very elect,
And left me to remain
For the Antichrist to dissect.

Oh my terrible agony—
The horror of my fate;
To learn that Jesus had come
And I was forever too late.

The Bible tells of His coming,
To receive His very own—
His Bride, the Church of Christ,
And in glory take them home.

It warns us to be ready,
And to pray and watch and wait:
For no man knoweth the day nor
hour
When He will decide your lowly fate.

In terror I ran up the street
To the first church I could find,
To see if they had been taken,
Or like me, left behind.

They were all busy rehearsing,
Or throwing the volly ball;
And were amazed at hearing the
news,
For they had never heard the call.

I rushed to another church
To see if they had heard,
Of the coming of our Jesus,
As promised in the Word.

They were joyously banqueting
In clouds of cigarette smoke,
And never slackened their feasting,
But considered my scare a joke.

So I went to another church
Where they always made the claim,
To be THE church, the ONLY
church
Really worthy of His name.

They had a minstrel on,
With dancing for a prize
With bingo on the side
For those not of dancing size.

The rooms and halls were full,
No vacancy there to see;
So evidently they were left
To suffer along with me.

For my soul's real assurance
That Jesus had been here,
I went over to Aunt Martha's.
Who, for years, waited for Him to
appear.

Lo, her specs lay on the open Bible,
Her shoes sat over near the bed;
The covers were thrown to one side
Where she, in a twinkle of an eye,
had died.

Then I heard a great tumult,
That convinced me more than all,
Thousands upon thousands of fans
Surging toward the game of ball.

The only object of worship,
Of which the throng did feast,
Was the all-worshipped players,
Who had donned the mark of the
beast.

The Tigers looked very fierce
With their jaws opened wide,
Snarling at the Wildcats,
With whom they soon would chide.

The Panthers and the Bobcats,
The devil and his snare;
The league of many churches
Were all worshipping there.

From what I had read in the Bible,
I knew the Antichrist had come,
And was compelling the mark of the
beast

To be donned by every one.

Then I fell upon my knees
And cried for mercy sake:
"Dear Lord, I will cling to Thee
Though they burn me at the stake."

Just then I awakened
From what seemed to be a trance,
And thanked the Lord as never
before,

For giving me another chance.
Sel., Minnie Sollenberger,
Pleasant Hill, Ohio.

It takes little time to administer a rebuke, but it takes a long time to forget it.—Chinese Proverb.

Brevity is very good,
When we are, or are not,
understood.—Butler.

ADULT SUNDAY SCHOOL LESSONS

Apr. 2—Col. 2:1-23.
Apr. 9—Col. 3:1-25.
Apr. 16—Col. 4:1-18.
Apr. 23—I Thes. 1:1-10.
Apr. 30—I Thes. 2:1-20.
May 7—I Thes. 3:1-13.
May 14—I Thes. 4:1-18.
May 21—I Thes. 5:1-28.
May 28—II Thes. 1:1-12.
June 4—II Thes. 2:1-17.
June 11—II Thes. 3:1-18.
June 18—I Tim. 1:1-20.
June 21—I Tim. 2:1-15.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 2—Jesus Dies on the Cross.
John 19:18-24.
Apr. 9—Jesus Arises From the
Grave. Luke 24:1-12.
Apr. 16—Jesus Goes to Heaven.
Acts 1:9-14.
Apr. 23—Review—Life and Teach-
ings of Jesus.
Apr. 30—The Disciples Receive
Power From Heaven. Acts
2:1-13.
May 7—What Peter Told Many

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People. Acts 2:14-47.
May 14—Peter and John at the
Temple's Gate. Acts 3:1-11.
May 21—Ananias and Sapphira
Punished. Acts 5:1-11.
May 28—Stephen's Old Testament
Stroy. Acts 7:1-53.
June 4—Stephen Stoned While
Praying. Acts 7:54-60.
June 11—Philip and His Converts.
Acts 8:5-40.
June 18—Saul and the Light From
Heaven. Acts 9:1-9.
June 25—Ananias and Saul. Acts
9:10-22.

BIBLE MONITOR

Vol. XVII

June 15, 1939

No. 12

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

TAKE THESE THINGS HENCE

After consideration of the many unscriptural activities that are being carried on in the name and under the cloak of religion it is evident that something ought to be done about it. True, there are a few denominations that do not tolerate or sanction these innovations, but most of them do and because of this it casts a reflection upon religion in general. People have lost confidence in the saving power of the church. If the church, generally speaking, is ever going to regain its power and prestige in the world these unauthorized and vain, worldly practices must be purged out of the realm of activity of professed christendom.

It is certain that the Lord and Savior Jesus Christ, the

One who bought us with His own precious blood and established the church in the world, would not sanction or tolerate these activities which are a product of the carnal mind, being advanced in His name or under his cause. The record of his life and words while here in this world is enough to convince us of this fact.

Matthew, Mark, Luke and John each tell us in their writings in the New Testament that at one time Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, take these

things hence; make not my Father's house a house of merchandise. Jesus also said, "My house shall be called the house of prayer; but ye have made it a den of thieves." If we had no farther teaching regarding what should be done in the house of God, this would be sufficient to prove to us that Jesus would not approve of much that is being done in many of the churches in our day. If He were here surely He would declare to all such, "take these things hence."

All of these features that are of a social, or entertaining nature, cater to the carnal appetite, provoke levity, incite lust, spur the passions and gratify the baser nature, destroying the sacredness and sanctity of the house of God, degrading the membership. No wonder Jesus said, take these things hence. Jesus definitely stated, "My kingdom is not of this world." This being the case, is it reasonable to claim that his kingdom can be built up and advanced by these activities that belong to this world? Indeed not! Take these things hence, and give us the gospel of our Lord Jesus Christ.

The Psalmist tells us this, "Thy testimonies are very sure: holiness becometh thine house, O Lord forever." (Ps. 93:5.) In the age when the prophet Jeremiah lived, the Lord pointed out to the people the iniquity of desecrating the sanctuary. "Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord." (Jer. 7:11.) What do you suppose, dear reader, the Lord would say were he to pronounce judgment upon the activities of the church in our day?

The sanctuary is a place for worshipping God: scripture study, preaching, song service, prayer and meditation can be engaged in with becoming reverence and respect. How such things can be associated with banqueting, revelling, entertainments, socials and such like activities without becoming empty formality is hard to understand. People of intelligence know better.

To erect a house and solemnly dedicate it to the service of the Lord and then turn it into a play house, is an insult to the living God. Such brazen hypocrisy is re-

volting to one with a sound mind and a contrite heart. Take these things hence, saith the Lord.

REVERENCE FOR THE HOUSE OF GOD

I fear sometimes we do not reverence God's house as we should. Oftentimes we have too much laughing and visiting about secular things, both before and after services. Wherever God meets with His people, that place is holy. The following selected lines I believe worth passing on to the Monitor readers:

"Why should all show respect for the house of worship? But the Lord is in His holy temple: let all the earth keep silent before Him." (Heb. 2:20.)

"Ye shall keep My Sabbaths, and reverence my sanctuary: I am the Lord." (Lev. 19:30.)

Go early to church, not only be punctual, but be in your place before the hour announced for the service to begin.

Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and

conversation on worldly topics. Before you enter and as you enter the church breathe a silent prayer of invocation for the influence of the Holy Spirit. As you take your place, bow your head reverently in prayer for yourself and for all others who enter the sanctuary.

Resolve that you will foster no thought, fix your eyes on no object, utter no word, that will tend to divert your mind from the holy purpose for which you have come into this place. As the minister enters the pulpit, offer an earnest silent prayer in his behalf. In all the service take an active part, as hearer, as worshipper.

At the close of the service, after a moment of prayerful silence, greet with cheerfulness all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship.

Sel., Ada Whitman,
West Millgrove, Ohio.

If we are tired nervously and have lost our bearings, and little things annoy us, what we need is to read the Bible more and we will find strength and peace.

BIBLE MONITOR

West Milton, Ohio, June 15, 1939

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SAY AND DO NOT

Vernie Diehl

"And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.)

"In the hour of trial, Jesus plead for me; lest by base denial I depart from thee."

It seems to be easy to talk of the high plane of living,

but are we willing to come, hear, and do what our Savior bids. Someone said, "It isn't hard to be a poor church member, but hard to be a worthy Christian." A man boasted one time that he did not find it difficult to be a Christian. A bystander said, "Neither would I if I were willing to be your kind of Christian." Are we serious enough about our Christian life? Are we doing what and all we can or are we only saying things, not that we are saved by our works, for by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." We have no grounds for boasting about our works.

It seems easier to say what should be done than it is to do it, so much easier to see and say what the other person should be and do, than to do it.

(James 4:17) "Therefore to him that knoweth to do good and doeth it not, to him it is sin."

Do we show by our actions that we love one another as we should? John asks the question, "Whoever has this world's goods and

seeth his brother in need and does not help, does the love of the Father dwell in him?" He also says, "Love not in word, neither in tongue; in deed and in truth."

Which is the easier, to say love your enemies, pray for them, or do it?

Nokesville, Va.

IS THE DEVIL IN MODERN AMUSEMENTS?

J. E. Conant

The first thing to do in a discussion of the card game, the dance, the theatre or the picture show, is to set forth the scriptural principles by which these things are to be judged. Otherwise the discussion can end only in confusion and uncertainty, with each yielding to his own personal preferences rather than to scripture or reason.

It is perfectly obvious that these four amusements belong somewhat in the field of moral values, because they affect the moral lives of all who engage in them.

There are only two realms of moral values: that of right and of wrong; of good

and of bad; of the proper and the improper.

Everything in the realm of the morally good belongs to God, and all that is morally bad belongs to the devil.

All that belongs to God is the property of His church, and that which is of the devil belongs to the world.

That which belongs to the church, God uses to produce spiritual results, and anything He cannot use for that purpose belongs to the devil, not to the church. That which belongs to the world, Satan uses to prevent spiritual results and to produce spiritual destruction. Anything that he can't use for that purpose he isn't interested in.

By reminding himself of these things that are perfectly obvious, it is not difficult for the Christian to estimate the moral value of these four amusements, and place them where they belong. These moral axioms point the way by which any Christian can judge what belongs to God, and what belongs to Satan. A true Christian will avoid everything that belongs to the devil, and cling to those things which belong to God.

But we must not stop with these conclusions to which logic and common sense lead us, we must turn to the word of God to see what it has to say, for logic might lead us wrong, if we fail to start at the right place. The word can never lead us wrong.

Many times it has been asked, "Where does the Bible say that cards, the dance or the theater are wrong?"

The Bible does more than say that these particular things are wrong. It shows that everything in the realm where they are found, is wrong. So important is the subject, that it takes three chapters in which to set forth the principles involved. You will find the discussion in the eighth, ninth and tenth chapters of First Corinthians.

The question usually asked is, "Will the thing I do harm me?" These three chapters discuss the question: "Will the thing I do harm my neighbor?" The first question is utterly selfish. The other question is more like the Christian asks it.

The Corinthian Christian to whom Paul writes had

but lately been heathen worshipers of idols. A part of the worship consisted of occasional feasts, in the idol temple, during which they ate food previously offered to the idol as a sacrifice.

Some of these Christians had friends, still pagan, who occasionally invited them to these feasts in the idol temple.

There were those who argued that since "an idol is nothing in the world," eating food first offered to an idol would not be wrong, because it does not harm the one who eats it, whether in the idol temple or at home. Understanding that an idol "is nothing" freed them from the condemnation of conscience.

There are members in the churches today who put up that same argument regarding cards, the dance and the theater. They say that these things are, to them, simply a means of innocent amusement and recreation. They receive no personal harm, so why not participate in them?

But Paul shows the Corinthians—and us—the fallacy, and the cruel selfishness, of such reasoning. He reminds them that there are

many whom they influence, by what they do. Even though one could eat such food in a heathen temple with no harm to himself, he would at least seem, to some weak or ignorant brother, to be giving his approval to idol worship.

Paul shows them, therefore, that the question is not, "Will it harm me to eat in a heathen temple the food offered to idols?" but, "Will such action harm someone else by giving the impression that I approve of idol worship?"

A modern illustration will help to make this clear.

Those who recall saloon days, will remember that the saloon was so bad an institution that it had to be outlawed. It was a place where only those who had lost all self-respect, and cared nothing for the respect of others, were supposed to go.

Everyone who patronized the saloon, of course, sanctioned it as an institution in American life. Their patronage was their approval.

Saloons sold soft drinks as well as hard. They were said to serve the best lemonade that could be made.

Everyone knows there is no harm in lemonade. It is a very healthful drink.

Now suppose I had gone into a saloon and bought a lemonade, and, after drinking it, had gone right out again. Suppose I had done this every time I had wanted a lemonade.

It would remain eternally true that I had patronized, and therefore given my approval of, that institution of hell that sent millions to eternal ruin. My patronage would have been my sanction of its destructive work.

The question of my drinking lemonade in a saloon therefore becomes, not "Would drinking lemonade do me any harm?" but, "Would drinking it in such a way as to approve of the saloon, do someone else any harm?" This is the same question precisely, set in a modern situation, that Paul answers for the Corinthians.

The principle behind all such questions is, therefore, easily seen. The Christian will never do anything that seems to sanction a bad institution. A bad institution is one which, because of its inherent nature, morally harms those who

come under its power and yield to its influence.

Guided by this principle set forth by Paul, every sincere Christian will avoid everything that is clearly wrong, or that is doubtful, or that is harmful to others. In other words, he will never do anything—

That is clearly forbidden in God's word;

That is regarded as doubtful in its nature (since he is determined to avoid even the appearance of evil);

That is found, in the general experience of Christians, to be harmful to their own spiritual life, or their service for others;

That is not expedient, though not harmful to himself, because it leads others into harm;

That wipes out the line of distinction between the church and the world; and

That the world believes Christians should not do.

In the light of these principles of Christian living, it is easy to see that the church member who reasons: "The card game, the dance, and the theatre do me no harm, so why should I quit?" is first cousin to Cain, who mur-

dered his brother and then asked: "Am I my brother's keeper?"

Such church members say, "If there are those who are so ignorant they can't tell harm when they see it, or so weak that they can't get out of the way when it comes, why should that stop me from having my own pleasures?"

Those who talk like that have within them the seeds of the spirit of murder. For they say: "I'm going to have my own good time in my own good way, even if the weak and ignorant about me do land in hell as the result. Let them look out for themselves. The kind of life they live is their responsibility, not mine. You must not interfere with my pleasure just because someone is lost by watching and copying what I do."

Such a person would commit murder if given the right occasion. This is not the spirit of Him who "pleased not himself" (Rom. 15:3), and Paul tells us that "if any man have not the spirit of Christ, he is none of his." (Rom. 8:9.)

On the basis of these fundamental scriptural principles we can now see

clearly the proper attitude of a true Christian toward any one of the amusements we are discussing. All that is necessary is to determine its character as an institution. "The tree is known by its fruit." (Matt. 12:33, R. V.) "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matt. 7:18.) "Wherefore by their fruits ye shall know them." (Matt. 7:20.)

If we find, because of their inescapable fruits, that these amusements are bad institutions, we will then have a means by which we can check up on our own spiritual condition.

Unsaved church members are not likely to see the point, even if they understand the reasoning. Instead, they are likely to think up an alibi and keep right on with their favorite amusements.

Real Christians, however, who put the word of God and the spiritual welfare of others above all else, will not do anything in the future (whatever they have done in the past), that even seems to approve of these amusements, beginning with the moment they are

convinced by the evidence that they are bad institutions.

(To be continued.)

CHOICE SELECTIONS FROM GOD'S TREASURE HOUSE OF TRUTH

It is better to trust in the Lord than to put confidence in man.—Psa. 118:8.

He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.—Prov. 13:20.

Righteousness exalteth a nation; but sin is a reproach to any people.—Prov. 14:34.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.—Eccl. 12:1.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.—Eccl. 12:13.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow.—Isa. 1:18.

They that wait upon the Lord shall renew their strength; they shall mount

up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.—Isa. 40:31.

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.—Isa. 45:22.

Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.—Jer. 6:16.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and and to love mercy, and to walk humbly with thy God.—Micah 6:8.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Mal. 3:10.

Blessed are the pure in heart: for they shall see God—Matt. 5:8.

Ye are the salt of the earth . . . the light of the world. . . . Let your light so

shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:13-16.

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always.—Matt. 28:18-20.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned.—Mark 16:15-16.

Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

Thou shalt worship the Lord thy God, and him only shalt thou serve.—Luke 4:8.

Thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—Luke 24:46-47.

Behold the Lamb of God, which taketh away the sin

of the world.—Jno. 1:29.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him should be saved.—Jno. 3:16-17.

Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight.—Jno. 18:36.

God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted of him.—Acts 10:34-35.

Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.—Acts 24:16.

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Rom. 1:16.

Being justified by faith, we have peace with God through our Lord Jesus Christ . . . and rejoice in hope of the glory of God.—Rom. 5:1-2.

I beseech you therefore,

brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12:1.

The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. II Cor. 10:4.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—Gal. 6:10.

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.—Gal. 6:14.

Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:32.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. 4:8.

Follow peace with all

men, and holiness, without which no man shall see the Lord.—Heb. 12:14.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.—I Pet. 1:22.

PROCRASTINATION

“A Week Too Late”

A lady in Scotland was so troubled one night about her soul that she could not rest, and got up and wrote in her diary: “One year from now I will attend to the matter of the salvation of my soul.” She retired but could not sleep. So she arose again and wrote a better promise: “One month from now I will attend to the salvation of my soul.” She retired again, but found no sleep, and arose again and wrote: “Next week I will attend to the salvation of my soul.” Then she slept soundly. The next day she went into scenes of gaiety. The following day she was sick; and the middle of next week she died. Delirium lifted

from her mind just long enough for her to say, “I am a week too late! I am lost!”

Oh! to be a year too late or a month or a day too late, is to be forever too late and forever lost! “Prepare now to meet thy God.”

WHICH ARE YOU GOING TO LOSE?

One night at a revival meeting a young lady was urged to repent. She said, “I will seek God tomorrow night.” The next evening her mother found that she intended going to a ball, and entreated her not to go. She replied, “I will go if I die,” and went upstairs to dress. Her beau soon called for her. She was called, but did not reply. Her mother went up to her room, found her sitting before the mirror, her lifeless hand placing a bow in her hair, for she was a corpse. She lost the dance, her life, and her soul. Dear sinner friend, which are you going to lose? Christ and His glory, or the vanities of earth which will crumble at the appearance of Christ like the dust in a rainy day?

The borrower is servant to the lender.—Prov. 22:7.

SOME TEXTS SELDOM MENTIONED IN THE PULPIT

The wicked borroweth,
and payeth not again: but
the righteous sheweth
mercy, and giveth.

Owe no man anything,
but to love one another.—
St. Paul.

Provide things honest in
the sight of all men.—St.
Paul.

All things whatsoever ye
would that men should do
to you, do ye even so to
them.—Matt. 7:12.

Thou shalt love thy neigh-
bor as thyself.—Mark 12:31.

Love your enemies, do
good to them which hate
you.—Luke 6:27.

Sorrow is better than
laughter: for by the sad-
ness of the countenance the
heart is made better.

The heart of the wise is
in the house of mourning;
but the heart of fools is in
the house of mirth.—Ec.
7:3-4.

He was a man of sorrow
and acquainted with grief.
—Isa. 53:3.

THE BIBLE

The Bible contains light
to direct you, food to supply
you and comfort to cheer
you. It is the traveler's
map, the pilgrim's staff, the
pilot's compass, the soldier's
sword, and the Christian's
character. Christ is its
grand subject, our good its
design, and the glory of God
its end. It should fill the
memory, rule the heart and
guide the feet. Read it
slowly, frequently, prayer-
fully. It is a mine of
wealth, a paradise of glory,
and a river of pleasure. It
is given you in life, will be
opened at the judgment, and
and be remembered forever.
It involves the highest re-
sponsibility, will reward the
greatest labor, and condemn
all who trifle with its sacred
contents.

—Evangelical Visitor.

SAYING OF BENJAMIN FRANKLIN

He who goes borrowing,
goes sorrowing.

A man, if he knows not
how to save as he gets, may

keep his nose on the grindstone.

Away with your expensive follies and you will not have so much cause to complain of hard times.

Always taking out of the meal-tub, and never putting in, soon comes to the bottom.

CONGREGATIONAL SINGING

The strength of congregational singing lies not in the number of voices participating, but rather in the motive behind it. Congregational singing differs from all forms of "special" music, whether by voice or instrument, in that it is distinctly a form of congregational worship in which all singers participate—not for the effect which the singing may have on others, but as an act of worship before and to God. It is more distinctly a form of pure worship, free from the entertainment idea, than any other form of music.

While congregational singing is for worship and not for entertainment, there is a power connected with it that no other kind of music

possesses. We have been in many meetings in which visitors came up after the meeting and said, "I love to come here for worship because of the way your people sing." There is a power connected with it that often reaches the soul when even the preaching fails to reach it. Happy the congregation that retains this form of public worship.

—Gospel Herald.

IDLE WORDS

We cannot say idle words unless we think idle thoughts. If we think idle thoughts from the heart, are our treasures what and where they should be? May we be more careful of what we think and where our treasures are in the future than we have in the past.

The Christian is to let his light shine. Does foolish talking help your light shine or does it make your light darkness? (II Cor. 6:14.)

Courage is, on all hands, considered as an essential of high character.—Froude.

Fortune can take away riches but not courage.—Seneca.

NEWS ITEMS

WAYNESBORO, PA.

We, the Waynesboro congregation, held our lovefeast at this place May 6th and 7th. The meeting was opened by our Elder, Bro. L. B. Flohr. The morning sermon was delivered by Bro. Addison Taylor of Vienna, Va. His subject was "Preach Christ and Him Crucified."

We served dinner in the basement to a goodly number of those of like faith and friends, who came to worship with us at the morning hour.

The afternoon services began at 2 o'clock, opened by Elder W. H. Demuth. The sermon was delivered by Bro. J. Harry Smith of Mechanicsburg, Pa.

The self-examination sermon was delivered by Bro. A. B. Rice of Frederick, Md. Bro. Joshua Rice officiated at the communion service.

We were made to feel very grateful to our Heavenly Father for all the good gospel messages and for those of like faith that come to fellowship in the communion service of our crucified Savior.

Bro. Smith and Bro. Taylor remained over night and preached on Sunday. Sunday school was opened at the usual hour, 9:30, after which Bro. J. Harry Smith preached on "Prophecies that Are Being Fulfilled." He read the 12th chapter of the book of Daniel and gave references from the Revelations.

This message was followed by another delivered by Bro. Addison Taylor. His subject was "Appearing Before God." For we must all appear before the judgment seat of Christ. That everyone may receive the things done in his body, according to that he hath done. Whether it be good or bad. (Acts 15:17; 17:31.)

This should leave a lasting imprint in the minds of all his hearers and may the Lord ever help us to have a greater desire to live such lives that we may appear with the one's on the right hand at that day, who shall hear, "Well done good and faithful servant."

We expect, the Lord willing, to hold an all day Harvest meeting here on Sunday, July 30th, to which we extend a hearty invitation to all who can come and enjoy this meeting with us.

Sister Mae Tharp, Cor.,
R. 2, Waynesboro, Pa.

WAYNESBORO, PA.

We, the Waynesboro congregation, met in regular council meeting April 15th at 2:00 p. m. The meeting was opened by our Elder, Bro. L. B. Flohr, reading Heb. 2, and then led us in prayer.

At this meeting we held the election for our church and Sunday school officers for another year.

At this meeting we elected our delegates to go to district meeting, that was held in the Vienna congregation, Virginia. All business was conducted in a fine Christian manner.

Sister Mae Tharp, Cor.,
R. 2, Waynesboro, Pa.

MECHANICSBURG, PA.

We, the Mechanicsburg Dunkard Brethren church held one of the most spiritual and largest love feasts that was held for a long time. We opened our meeting Saturday at 10:30 o'clock by singing hymn No. 565. Eld. J. Harry Smith of Mechanicsburg conducted the opening service, folowed by Bro. Rineholt of Rhyms, Lancaster county; followed by Elder H. Demuth of Waynesboro. Closing prayer was made by Bro. Lester Eckert of Mechanicsburg. Saturday afternoon services at 2 o'clock. Meeting opened by Bro. Gibble of Bethel congregation followed by Bernie Shriner of Walnut Grove, Md., congregation, followed by Eld. A. G. Fahnestock of Lititz congregation. They gave us wonderful spirit filled sermons from God's word.

The church had decided to elect a deacon at this time, after the vote of the church the vote was nearly tied and the church decided to put them both in the deacon's office, namely Bro. Charles Jacobs and Bro. Joseph Klepper. They and their rompanions were installed into the office by Elder J. L. Myers of Loganville, Elder A. G. Fahnestock and Elder H. Demuth as the committee. May God add his blessings to them that they may be faithful until death and labor for Christ and his kingdom.

We then made ready for our feast, at 6:15 o'clock we were called to surround the Lord's table.

Elder J. L. Myers officiated at the services. Sunday morning Sunday school at 9 o'clock; attendance 101

present, there was also a committee of two Elders sent to us to ordain two of our ministers into the Eldership, namely Bro. Ray S. Shank and Bro. B. F. Lebo, they being ordained and their companions by the committee Elder J. L. Myers and Elder A. B. Rice.

Other ministers with us were Elder J. L. Myers, Loganville; Elder A. B. Rice, Bro. Joshua Rice, Mountain Dale, Md., Elder A. G. Fahnestock, Lititz, Pa., Bro. Benjamin Rineholt, Rhyms, Lancaster county; Bro. Mathias from Hershey, Pa., Bro. Gibbel, Bethel, Pa., Bro. Bernie Shriner, Walnut Grove, Md., Elder H. Demuth, Waynesboro, Pa.

We wish to thank all who came from far and near, especially the elders and ministers to help us along and be with us. May God add His blessing to us all. If we cannot meet again as we did here, we hope to meet in heaven above where all is love, is our prayer.

Harry L. Junkins, Cor.,
R. 1, York Springs, Pa.

RIDGE, W. VA.

The Ridge congregation met for council April 15th. The meeting was called to order by our presiding elder. Reading from I Cor. 6, followed by prayer.

The business that came before the meeting was disposed of in a Christian manner. Several admonitions were given by our Elder in regard to the line of dress, and Christian watchfulness in all things. We were counseled not to be ashamed to show to the world that we are followers of the Lord

Jesus Christ.

Bro. Myers gave us four powerful and up-building sermons while he was with us.

On April 23rd we were glad to have with Bro. and Sister Howard Surbey. Bro. Surbey gave us a fine message from God's word using for his text "The Infallible Proof of Christ's Resurrection."

We are glad when these brethren can come into our midst with these fine messages from God's word, urging us to be steadfast in our Christian profession. It helps us to press onward. We ask an interest in the prayers of the faithful that we continue to grow in grace and knowledge of our Lord Jesus Christ.

Irene Harris, Cor.

SWALLOW FALLS, MD.

We, the Swallow Falls congregation, held our spring council April 11th. The business transacted took so much time that we didn't get to elect our church and Sunday school officers. Our Elder, L. B. Flohr, gave Elder Z. L. Mellott permission to have another council meeting to elect the officers, which we did on April 28th.

The church officers are: Church clerk, Bro. Lester Sines, church treasurer, Eld. Z. L. Mellott, Monitor agent and correspondent the writer.

Our series of meetings will be held sometime in August by our Elder, L. B. Flohr, who will set his own date, which will be announced later in the Monitor.

Sister Elsie Shaffer,
R. 1, Oakland, Md.

OBITUARY

DWIGHT RANDALL CLAYTON

Dwight Randall Clayton was born July 23, 1938, died March 7, 1939, aged 7 months and 12 days. He was the only child of Warren and Hester Clayton. Sister Clayton is a member of the Dunkard Brethren church. Her home is near Fairfield, Pa.

The child was taken back to West Virginia for burial.

Funeral services were conducted by Elder Minor Leatherman in the Knobley Church of The Brethren. Interment in Knobley cemetery. Text Matt. 18:10.

Irene Harris, Cor.

THE CHILDLESS HOME

No child in the house to play—
It must be hard to live that way;
I wonder what the people do
When night comes on and work is
through

With no glad little folks to shout,
No eager feet to race about,
No youthful tongues to chatter on
About the joy that's been and gone?
The house might be a castle fine,
But what a lonely place to dine.

No. Children in the home at all,
No finger marks upon the wall.
No corner where the toys are piled—
Sure indication of a child—
No little lips to breathe the prayer
That God should keep you in His
care,

No glad caress and welcome sweet
When night returns you to your
street.

No little lips a kiss to give—
Oh, what a lonely life to live.

No children in the house; I fear
We could not stand it half a year.
What would we talk about at night,
Plan for and work with all our
might,

Hold common dreams about and
find

True union of heart and mind,
If we two have no greater care
Than what we both should eat and
wear?

We never knew love's brightest
flame
Until the day the baby came.

And now we could not get along
Without their laughter and their
song.

Joy is not bottled on a shelf,
It cannot feed upon itself.
And even love, if it should wear,
Must find its happiness in care;
Dull we'd become of mind and
speech

Had we no little ones to teach.
No children in the house to play;
Oh, we could never live that way.

—Sel. by a Sister.

THE INNER CIRCLE

Have you heard the voice of Jesus
Whisper, "I have chosen you "
Does He tell you in communion
What He wishes you to do?

As the first disciples followed,
As they went where'er He sent;
So today we to may follow,
On His leading still intent.

Or, if he should choose to send us
On some errand in His name,
We can serve Him as disciples,
For our place is just the same.

Master, at Thy footstool kneeling,
We Thy children humbly wait;
Lead us, send us, bless us, use us,
Till we enter heaven's gate.

Sel. Ruth M. Snyder.

THE BEULAH RAILWAY

God a great railway to heaven has
planned,

He staked out the line with His
dear, loving hand;

Away back in Eden, the grant was
first given,

On Calvary's cross the last spike
was driven.

The road was surveyed with a
special design,

To make it a practical Holiness line;
The grade was thrown up with the
greatest of care,

Directly through Canaan, a country
most fair.

Of fasting and praying the ballast
was made,

The ties are as solid, as when they
were laid;

The crossings are guarded, not a
curve on the track,

Trains never take sidings, nor ever
turn back.

The streams are all spanned by
bridges of faith,

The last one we cross is the river
of Death.

Vestibule coaches, God's chariots
they are,

"Holiness to the Lord," is inscribed
on each car;

Trains stop at all stations where
signal is given,

And run to the Grand Central Depot
in Heaven.

Conviction's the station where
sinners get in,

Soon reaching Repentance, con-
fessing their sin;

And Faith is the office where
tickets are sold,

And baggage checked through to the
City of Gold.

Regeneration comes next into view.

The heart is now changed and all
things become new,

God's spirit bears witness with that
of our own,

That we are His children, joint heirs
to His throne;

The guage is quite narrow, with
rails from above,

Salvation's the engine, 'tis driven
by love.

Following the Spirit along in the
light,

The old Carnal Nature now comes
into sight;

"Inbred Sin" the porter calls out
through the train,

"Put off the old man, he cannot
remain."

But trusting in Jesus and reading
His Word,

The all-cleansing fountain is seen
in the blood;

By faith we step in and its waves
o'er us flow,

We rise from the pool and are
whiter than snow.

What transports of rapture now
sweep o're the plain,

The music of Paradise filling the
train.

Oh, ecstasy, ravishing! fountain of
bliss!

Scenery celestial! Is heaven like
this?

Jesus, the heavenly Bridegroom is
near

Making perfect in love and casting
out fear;

Our hearts are made younger as
onward we glide,

Our strength is renewed, our needs
are supplied.

All glory to Jesus! Hallelujah!
Praise God!

Travel in luxury on the old Beulah
Road,

God's railway celestial encircling
the globe;

The good of all ages have traveled
this road,

Elijah and Enoch by official request
Ran in on a special, not stopping
at Death.

No accident has this railway yet
known,

The Dispatcher is He who sits on
the throne.

Trains only move at Jehovah's
command,

He holds the throttle with Omni-
potent hand.

The Holy Spirit is the headlight
so clear,

Revealing the track to the wise
engineer.

The angels are brakemen, so kind
and urbane,

Adding much to the comfort of all
on the train.

Dying Love is a town in the Valley
of Fear,

The backslider's repair shops are
located here.

Are your vows broken, have you
been untrue?

Step into these shops and be
burnished anew.

Dear sinners, take passage for
heaven today,

Make haste, there is danger of

death in delay,
The Spirit is calling, and so is the
Bride;
Our train is now coming, and you
must decide.

The road you are traveling will
land you—well,
In anguish and torment with
demons to dwell.
The fare is expensive, just think of
the cost
When heaven and Jesus and all
may be lost.
So many are taking the Try route
to heaven,
When God's great Bee-line is the
only route given.
His word is the guide and its
teachings are plain,
You'll surely be lost if you take the
wrong train.

Then, be not deceived in making
your choice,
But follow the Lord and the Spirit's
small voice;
Take the train they advise, and
then stay on board,
And you will ride home to eternal
reward.
I've a ticket for home, Hallelujah!
Praise God!

My baggage is checked, I am now on
the road,
I've said to the world and its honors
good bye;
My soul's on the wing, I'm en route
to the sky.

Selector by Emma Wilhide.
Waynesboro, Pa.

WINDOWS

The windows of my soul, I find,
Get dirty now and then;
And I look out through dingy panes
Upon my fellow men.

The folks I see look so unkept,
With faces glum and wry;
And then I rub my window pane
And learn the reason why.
Sel., Ralph K. Frantz.

WHEN I SHALL FALL ASLEEP

Some day the sun of life shall set,
and I shall fall asleep.
And, leaving all that I hold dear
will find the silence deep—
That mystery which still unsolved,
God and His angels know,
And those who walk by crystal
streams where heavenly
breezes blow,
Where grief nor sorrow ever come,
nor troubling billows sweep;
Some day the Reaper shall appear,
and I shall fall asleep.

And, passing from you, I shall see
afar a golden street,
And sainted forms of those who
dwell upon the other shore,
Behold the loved ones who from us
awhile have gone before,
Where soft and cooling pathways
lie, where none shall ever
weep—

Some day the hour for me shall
come and I shall fall asleep.

Some day my work will all be done
and I shall fall asleep,
But oh what joy to know that I
shall wake to never weep!
For where I go we know that God
has promised perfect rest,
And peace for every aching heart,
and every troubled breast;
And love more lasting than our
own He'll give to me to keep,
When all my burdens are laid down
and I have gone to sleep.
—Selected.

THE ROSE OF SHARON

I've found the pearl of greatest price
 More precious far than gold,
 No jewel has been found so bright,
 His wealth can ne'er be told.
 The Rose of Sharon bright and pure,
 The fairest from above,
 No earthly jewel is so fair,
 He's Gods own gift of love.

He is so precious now to me
 The fairest of the fair,
 There's not a thing in heaven or
 earth

That can with Him compare.
 His power, glory and His wealth
 He did redemption bring,
 My friend, my comfort, my guide,
 My Savior and my King.

The sun can never shine so fair,
 He's brighter than the day,
 His presence fills my heart with joy
 And drives all care away.
 To know that He is my dearest
 friend,

My present help in need
 Is all my heart could wish for here,
 'Tis happiness indeed.

Sel., Ruth Snyder.

AN EVENING PRAYER

(Cheerful Confidence—Psa. 25:6)

In mercy, Lord remember me,
 Through all the hours of night;
 And grant to me, most graciously,
 The safeguard of thy might.

With cheerful heart I close mine
 eyes,

Since Thou wilt not remove;
 O, in the morning let me rise
 Rejoicing in Thy love.

Or, if this night should prove my
 last,

And end my transient days;
 Lord, take me to Thy promised
 rest,
 Where I may sing Thy praise.
 —Selected.

SECRET OF A HAPPY DAY

Just to let thy Father do
 What He will,
 Just to know that He is true,
 And be still;
 Just to follow hour by hour
 As He leadeth;
 Just to draw the moment's power
 As it needeth;
 Just to trust Him, this is all!
 Then the day will surely be
 Peaceful, whatsoever befall,
 Bright and blessed, calm and free.

Just to trust, and yet to ask
 Guidance still:
 Take the training or the task
 As He will;
 Just to take the loss or gain
 As He sends it;
 Just to take the joy or pain
 As He lends it.
 He who formed thee for His praise
 Will not miss the gracious aim;
 So today and all thy days
 Shall be moulded for the same.

Just to leave in His dear hand
 Little things;
 All we cannot understand,
 All that stings,
 Just to let Him take the care
 So sorely pressing,
 Finding all we let Him bear
 Changed to blessings;
 This is all and yet the way
 Marked by Him who loved thee
 best

Secret of a happy day,
 Secret of His promised rest.
 Sel., Ruth M. Snyder.

FRIENDSHIP

If nobody smiled and nobody
cheered,

And nobody helped us along,
If each, every minute, looked after
himself,

And the good things all went to
the strong;

If nobody cared just a little for you,
And nobody thought about me,
And we stood all alone in the battle
of life

What a dreamy old world it
would be.

Life is sweet just because of the
friends we have made,
And the things which in common
we share.

We want to live on, not because of
ourselves,

But because of the people who
care.

It's giving and doing for somebody
else,

On that all of life's splendor de-
pends;

And the joy of the world, when its
all added up

Is found in the making of friends.
—Selected.

GEMS FOR THE WORKER'S TOOL CHEST

God calls us up higher by
giving us more work to do.

The bulk of the Chris-
tian's work is in the valley
instead of on the mountain
top.

The faults we see in

others are often only specks
in the windows we look
through.

If you are not doing your
best you are not doing your
duty.

What the world needs to-
day is men and women who
live out the gospel. Our
lives preach louder than our
words.

Unless we keep self nail-
ed to the cross it will cause
us trouble.

By exercise we gain
strength.

—A. Metzler.

HOW TO CONQUER AN ENEMY

When a man's ways
please the Lord, he maketh
even his enemies to be at
peace with him.—Proverbs
16:7.

THE HAPPIEST PEOPLE

The happiest companies I
see are at religious gather-
ings, especially of the plain
people. They have learned
the secret of good living,
which is found in loyalty to

the will of God, and in a personal experience of Jesus Christ. That their number is legion, and that their stabilizing influence is the greatest factor for safety in the nation, is the surest ground of hope for the world's welfare."

Wm. T. Ellis.

HOW WE ARE MEASURED

Life is not measured by our
years,
Nor tears,
Nor by our worldly fears,
Or cares;
For life is measured
And treasured
Only
By our dreams,
Our deeds,
Our faith,
Our prayers.

American Bible Society.

HEARTS OF GOLD

If we possess hearts of gold, we shall prove merciful to even our opposers and those who despitely use us and mistreat us.

Gold is soft in its purest state, so will our hearts be when we meet the trials of life, always using the golden

rule to keep our hearts pure and sincere in all godliness and honesty.

An unkind word or act can never be recalled. How much better had we not said or done it.

SENTENCE SERMONS

The secret of satisfaction in life is self-control.—Frank Crane.

One's life is what he is alive to; to be alive only to appetite, pleasure, pride, money-making, and not to goodness and kindness, purity and love, history, poetry, flowers, stars, God and eternal hopes, is to be all but dead.—Babcock.

If you want to serve your race, go where no one else will go, and do what no one else will do.—Mary Lyon.

The more things a man is ashamed of, the more respectable he is.—George Bernard Shaw.

It is surprising to observe how much more anybody may become by simply being always in his place.—Salina Watchman.

A Christian's word is as good as his note.—A. Metzler.

Trust in the Lord, and do good; so shalt thou dwell in the land and verily thou shalt be fed.—Psalms 37:3.

ADULT SUNDAY SCHOOL LESSONS

July 2—I Tim. 3:1-16.
 July 9—I Tim. 4:1-16.
 July 16—I Tim. 5:1-25.
 July 23—I Tim. 6:1-21.
 July 30—II Tim. 1:1-18.
 Aug. 6—II Tim. 2:1-26.
 Aug. 13—II Tim. 3:1-17.
 Aug. 20—II Tim. 4:1-22.
 Aug. 27—Titus 1:1-16.
 Sept. 3—Titus 2:1-15.
 Sept. 10—Titus 3:1-15.
 Sept. 17—Phile. 1:1-25.
 Sept. 24—Heb. 1:1-14.

PRIMARY SUNDAY SCHOOL LESSONS

July 2—Saul Escapes From His Enemies. Acts 9:23-31.
 July 9—Peter at Lydda and Joppa. Acts 9:32-43.
 July 16—The Story of Peter and Cornelius. Acts 10:1-48.
 July 23—How Peter Got Out of Prison. Acts 12:1-19.
 July 30—Paul and Barnabas on the Isle of Cyprus. Acts 13:1-13.
 Aug. 6—Paul Stoned at Lystra.

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Acts 14:8-20.

Aug. 13—Paul and Silas Go to Europe. Acts 16:8-24.
 Aug. 20—Singing in Prison. Acts 16:25-34.
 Aug. 27—Paul Tells About the True God. Acts 17:22-34.
 Sept. 3—Books Burned at Ephesus. Acts 19:11-20.
 Sept. 10—Paul Preaches All Night. Acts 20:1-12.
 Sept. 17—Giving Paul Good-bye. Acts 20:18-38.
 Sept. 24—Paul's Nephew Helps Paul. Acts 23:12-24.

BIBLE MONITOR

Vol. XVII

July 1, 1939

No. 13

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

GENERAL CONFERENCE

The 1939 General Conference of the Dunkard Brethren church is now a matter of history. To those who were permitted to attend this meeting it was an occasion of joy and gladness that shall not soon be forgotten. The inspiration received at such sessions is indeed a great help to us in our efforts in the service of our Lord and Master.

Those of our readers who were not permitted to attend this meeting will no doubt appreciate a brief report in the Monitor, so we send a few lines along in this issue.

The first service was held on Saturday evening, June 3, and the business session closed on Wednesday evening following. There was a nice group on hand for the opening service and the at-

tendance through the whole meeting we think was right good. The preaching services were uplifting and interest in the various services of the conference was splendid.

Yellow Creek Lake Camp Ground is an ideal site for services such as ours and those in charge of the grounds served us nobly in every respect, making our stay a delightful one.

The weather was very pleasant from the beginning to the close of the meeting. Just at the closing hour a thunderstorm broke upon us making it a little difficult for the speakers to be heard in the tabernacle, but this only gave us an opportunity to enjoy several more hymns together before we parted. The song services in the various sessions were seasons of refreshing that helped make

the meeting the blessing that it was to us. The singing of these beautiful songs of Zion if the singing is from the heart, is an inspiration to those who do the preaching and they get the audience in the proper frame of mind and condition of heart to be receptive to the preached word. Much good seed was sown which we feel will bring forth fruit in due season in the lives of the hearers and others with whom they come in contact.

The pleasant association and sweet fellowship of such meetings mean much to us, and it is always with regret that we bid farewell and return to our homes and labors. The blessings received at these General conferences repay us well for all the sacrifices and expense required to attend them. Surely the Lord rewards his people wonderfully even in this life for the efforts put forth for the advancement and perpetuation of his kingdom here below.

In our efforts to carry on the work of our Master and keep "the faith once for all delivered to the saints" in these days of apostasy, de-

ception and iniquity, we are often confronted with many problems and difficulties which are very discouraging and try our faith, but there is always a way of solving these problems and surmounting the difficulties if we trust the Lord and do his bidding.

David realized this fact in his day as is evidenced in his writings. At one place he states it this way: "Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore." (Ps. 16:11.)

One of the main purposes for a general conference was, and is, to settle problems and difficulties which may be disturbing the work of the church. When we come together in conference with these matters and allow the Holy Spirit to direct, the Lord will show us the path to take and this will bring peace and harmony and joy amongst us. Not only do we get this blessing here: David points us to the skies whence we shall some day go if we are faithful, and there, at the right hand of God there are pleasures for evermore. We shall no more need to take

the parting hand and say a sad fare well but it shall be joy, unceasing joy and gladness. May these thoughts encourage us to be more zealous, and more faithful in the service of our Lord that we may win this bright crown of life.

NOTICE

Now that our General Conference is over and our work is planned for another year there are a few matters we would like to present to all those interested in the Monitor and the Dunkard Brethern church. We feel that our people are deeply concerned in the work and are willing to help in every way that they can to advance the cause and kingdom of our Lord and Master in this world, and those on the various boards feel the need of the cooperation and help of each member in order that they may be able to serve the church more efficiently.

In each issue of the Monitor the Official Directory of the Dunkard Brethren church is given. There are three boards: the Board of Publication, Board of Trus-

tees, and General Mission Board. These boards look after the various activities and interests of the church and they desire to help out wherever their services are needed to the building up and extension of the church. We wish you to feel free to write to the members of these boards at any time on matters that pertain to their work and information and suggestions will be appreciated at any time.

Your help in a financial way will also be appreciated by any of these boards. Those who make wills or bequests can put their money in a place where it will work for the salvation of souls long after they leave this world, by remembering the church in this way.

In sending money to these Boards it is best to send it direct to the secretary. Especially is this important with the Board of Publication. Please send your donations to Elder Theo. Myers, North Canton, Ohio. Send all subscriptions and renewals for the Monitor to the Editor. If you will do this it will save us extra time and expense.

The donations by the various congregations in

BIBLE MONITOR

West Milton, Ohio, July 1, 1939

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

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L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

L. B. Flohr, Vienna, Va., Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

June and December of each year for the Board of Publication is helping out wonderfully so we hope you will continue to do this regularly and promptly.

You will remember some time ago we stated in the Monitor that the Publication Board desired to start a Reserve Fund as a means of getting the Monitor on a better operating basis. This fund has been started and we have a nice sum already in hand. It will be of inter-

est to you to know who was the first contributor to this fund. A poor widow living on relief saved five dollars from her allowance and sent it in. It is giving like this, that means much, according to the words of our Lord. The widow's mite still has an important place in the work of our Master. Deeds like this should encourage the rest of us to make greater sacrifices in order that the Gospel might be proclaimed to the world.

We have not yet been able to build up the circulation of the Monitor to the place where we would like to see it, so we desire each one of you to assist in getting new subscribers and sending in renewals.

It is quite a help to us if you send in your renewals promptly, so do this if you can.

We are always glad for good manuscript for printing in the Monitor and would like to see a little more support in this line. We much prefer original work but good selected material is always welcome. Along in the fall of the year we usually run short of manuscript so we would like to encourage our readers to

devote a little time to writing for the Monitor. Most of our contributors tell us when sending in material for publication, that if we think not best to print it that it will be alright with them. We like to see that kind of a spirit manifest, and so far we have not had to reject much material. We certainly appreciate the confidence that you have in the Board of Editors and assure you that we are doing our best to keep the Monitor an advocate of sound doctrine and a herald of truth and righteousness.

Last but not least, we need your prayers that we may be able to serve the church faithfully and successfully to the saving of many souls.

—Editor.

IS THE DEVIL IN MODERN AMUSEMENTS?

The Card Game

J. E. Conant

The card game is a game of chance. Experts tell us it is 97 per cent chance. This leaves only 3 per cent for skill.

The highest U. S. legal authority says: "Any game of chance (which, of course, includes cards in any form) that is played for a prize or a purse is gambling, and is punishable by a fine, or imprisonment, or both."

This interpretation is perfectly just and right, for it rests on the accepted definition of gambling. Getting that which belongs to another by stealth is stealing. Getting it by violence is robbery. Getting it by any method of chance is gambling.

It follows, therefore, that every church member who has played cards for any prize whatever, from the consolation prize up, is guilty of gambling, according to the highest legal authority of the nation.

This is why a grand jury reported as they did in Judge Harrison's court (Kentucky) some years ago.

They said: "A pink tea where society plays progressive euchre and gives prizes to the winners, has the same degrading influence as the gambling house, where roulette and poker are the attraction, the difference being only one of degree. It matters very

little whether the prize is a silver thimble or a silver dollar. Progressive euchre parties are made alluring with prizes, refreshments, and a knowledge that the local papers will print the names of guests and winners. All are common gamblers and deserve to be fined."

Various other states have laws against games of chance based on the same unchangeable principle. Every game of cards for any prize of any nature is gambling.

There are those, however, who play cards merely as a pastime, and they imagine that no harm comes from the practice. But the facts tell a different story.

It has been found that nine-tenths of the gamblers start their gambling career in the "innocent," pastime parlor game, and that eight-tenths of them begin in the parlors of church members! What an awful indictment of those who profess to be in the work of rescuing, not wrecking, their fellowmen.

John Philip Quinn, before he was saved, was one of the most expert professional gamblers in America. After his conversion, he said:

"After all these years of experience and acquaintance with all the professional gamblers of this country I can truly say, 'The parlor card table is the kindergarten of the gambler's hell.' Quinn learned how to play cards in a home that professed to be Christian.

A converted saloon keeper testified in Ohio: "I do not believe the gambling den is nearly so dangerous, nor does it do anything like the amount of harm, as the social card party in the home. . . . Where do all the gamblers come from? They are not taught in the gambling dens. They learn somewhere else before they set foot inside such a place. When one has played in the parlor in the social game of the home, and has become proficient enough to win prizes among his friends, the next step is to seek out the gambling room, for he has learned and now counts on his efficiency to hold his own. The saloon men and gamblers chuckle and smile when they read in the papers of the parlor games given by the ladies, for they know that after a while those same men will become patrons of their business."

A prison worker took a picture, signed at the bottom, "With love, Mother," to her son in prison.

The son looked at it and said, after first remarking about the added wrinkles in her face:

"Take that picture back and give it to my mother, I never want to see her again. She taught me to play cards. I killed a man at a gambling table and am serving fifteen years. Now she has the audacity to send me her picture after pushing me behind prison bars!"

A man who is now the pastor of a great church in Canada grew up in a minister's home. His parents, of course never played cards and decidedly disapproved of them. But as a boy he learned how to play from boys whose parents belonged to his father's church. At first the boys played simply the pastime game. However, they soon began to play for pumpkin seeds, then for iron washers, then for pennies, then nickels, then dimes, and finally, dollars.

Still in his mid-teens, this young fellow often pilfered from the till of his em-

ployers to pay his gambling debts. One night he sat in a gambling hall with three other young fellows, a six-shooter by the side of each, and \$1,500 in the jack pot. Other terrible things were added to his gambling now and again, until his conversion. He is compelled now to look back on some of his best years worse than wasted, all because church members played cards and taught their boys how.

There is no need to multiply these sad and sordid stories. Wreck and ruin have always followed the card table—they always will. In the very nature of the case, any skill developed in playing a game that is 97 per cent chance, must be skill in trickery and cheating, with other things of a like nature growing out of it. Nor is there need to raise the question of whether the card game is a bad institution. The fruitage tells the story. A good tree could never bring forth such evil fruit.

The church member, who is a true Christian, therefore, can not give his approval to a game that must, in the nature of things strew human wrecks

along the pathway of life.

Yet, the devil delights to use church members to help him do this very thing, and many of them are so self centered they seem totally ignorant of the fact that they are giving the devil some of his best help. He will stop at nothing; he will even try to use the most noted Christians, if he can get them to fall for it.

At Monte Carlo, in Monaco, the grounds around the gambling hell were said to be the most beautiful in the world.

The owner once asked Spurgeon why he never came into his grounds to enjoy the beauty. Spurgeon said he had no money to spend in such a place, and did not feel justified in doing so.

The owner replied at once: "You make a great mistake. If it were not for the respectable people, like yourself and others, who come into the grounds, I should lose many of my customers. Many, who would not otherwise come in, would feel safe in following you into my gardens, and then it is easy to get them to the gaming tables."

In other words, that

owner was brazen enough to try to get Spurgeon to become his decoy for luring innocent and unsuspecting souls to hell!

And yet, church members today, merely to satisfy their own selfish craving for cards, are allowing the devil to use them to decoy others into a game from which they may go into gambling, and finally into hell.

What will they say to Christ, when they meet Him? What about those whom He died to save, but whom they have ruined for all eternity, merely to gratify a craving for cards? If you are a church member, and play cards, what will you have to say to Him? Every alibi you now offer for playing cards will then tremble unspoken on your palsied lips, and burn in your guilty heart!

(To be continued)

THE BEST PROMISES

From Book of Best Things

The best promises are those that are sincerely made and faithfully kept. There are some people of

whom the young and inexperienced need to be warned. There are sanguine promisers, who, from a foolish custom of fawning upon those they meet, have acquired a habit of promising to do great kindnesses which they have no thought of performing. There are others who, while they lavish their promises have some thought of performing what they engage to do, but when the time of performing comes, the sanguine and benevolent fit being gone off, the trouble or expense appears in another light; the promiser cools and the expectant is painfully disappointed.

Never promise without consideration, and always perform what you promise.

Friend if you expect people to trust in your promises keep them regardless of inconvenience or expense.

Wenatchee, Wash.

THE BIBLE MODEL OF A PERFECT WORLD

J. J. Eyer

The prophets saw it, and handed the description

down to encourage all the workers in righteousness.

"The mouth of the Lord hath spoken it, the earth shall be full of the knowledge of the Lord."

What Almighty Benevolence has spoken, Almighty faithfulness will yet see fulfilled. He has not made the earth or man in vain; and nothing in soil, water, or climate stands in the way, as few yet know what their possibilities under the culture of sanctified humanity. God has given us some ideals of what institutions, inventions, modes of locomotion, arts, sciences, improvements, lie back in the unrealized future. The ideals of all these are from heaven.

Wenatchee Wash.

THE REVELATIONS

Wm. Root

Chapter 6

This chapter starts in, with the opening of the mysteries.

Verse 1: "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see."

This is Christ the Lamb again, opening the first seal, of the book, taken from Him that sat on the throne, in heaven, the Eternal God. (Chapter 5:1.) When the Lamb opened the seal John heard a noise, "as it were the noise of thunder." The thunder would seem to indicate "attention." Something was about to take place, some mystery to be revealed. The thunder is mentioned again in chapter 14:2, calling attention to heavenly joy, heavenly praise.

The apostle heard "one of the four beasts calling, inviting him to "come and see." The Revised Version renders the four beasts as "four living creatures."

John looked and this is what he saw: The Conqueror, Jesus Christ, upon the white horse. Verse 2, "And I saw and behold a white horse: and he that sat on him had a bow; and a crown was given unto Him: and He went forth conquering, and to conquer."

We believe that this refers to the time when the Savior will come in power and great glory. (Matt. 24:30. II Thess. 1:7-9. II Thess. 2:8-9, Rev. 2:16,

19:11.)

Christ the conqueror, coming on a white horse, and called "Faithful and True," and in righteousness he doth judge and make war. (Chapt. 19:11.)

This was foretold by David of old, telling of the riding of the conqueror, in His Majesty, when He shall ride prosperously, in His kingdom. (Psa. 45:4, Rev. 1:18.)

This also reveals Christ victor, He will be victorious. The very presence of Christ gives assurance of victory.

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors." (Isa. 53:12.)

Jesus taught the multitudes, concerning himself, as prophesied by the prophet Isaiah, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." (Matt. 12:20.)

Ye beloved Christ is going to judge the world, in right-

eousness, unto victory.

Hear him again: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (Jno. 16:33.)

Thanks be to God, he has overcome for us, when he made the atonement for the sins of the world, now it is up to us, sinners will be overthrown, how is it with you and I, will we be with the overcomers, will we be of good cheer and overcome tribulation?

We are taught in the 14th chapter that during the days of the kings of the earth, in the days of the beast (which we believe to be in the great tribulation period, before the second advent of our Lord) how those kings of the earth will form their powers, uniting them in war against the Lamb and the Lamb will come riding upon the white horse with the bow and the crown and "will fight against them with the sword of my mouth." (Chapt. 2:16.)

And listen! "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord

of lords, and King of kings: and they that are with him are called, and chosen, and faithful." (Rev. 17:13-14.)

The faithful, the called, the chosen are the redeemed, the church, whom the angels of God shall gather from the earth, and unite them with the elect of heaven. "And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost parts of the earth to the uttermost part of heaven." (Mark 13:27.)

"And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: (both power and glory) and he went forth conquering and to conquer."

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 5:5.)

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power." (I Cor. 15:24.)

The opening of the second seal represents war. Verse 3, "And when he had opened

the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." The rider of the red horse we believe, unquestionably to be the devil and Satan.

Jesus said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." (att. 10:34.)

Christ's mission was a mission of spiritual warfare, against evil forces, against the rider of the red horse, the one to whom the sword was given.

It should be remembered that ever since the devil fell from heaven there has been continual warfare between himself and the rider of the white horse, Christ.

"And he said unto them, I beheld Satan as lightning fall from heaven." (Luke 10:18.) "Jesus answered and said, this voice came not because of me, but for your sakes. Now is the judgment of this world: now

shall the prince of this world be cast out." (Jno. 12:30-31.) Jesus had asked the Father to "glorify thy name." Then came the voice from heaven "saying I have both glorified it, and will glorify it again.

Let us not forget, dear readers, that Satan hath nothing in Christ.

"Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." (John 14:30.) As we have already stated we believe that there has been ever since the casting out of the adversary continual warfare, of spiritual forces, between Christ and the devil. It is the devils mission to take peace from the earth, he is continually stirring up hatred, malice, jealousy, envy, and all other evil, which destroys the peace of the souls of men, causing men to hate one another and to kill one another.

"And there was given unto him a great sword." It is the writer's mind that this great sword represents the devils power, he has great power over the souls of men and women.

Just think of the many deceptive allurements which

he uses to entice the human race to sin. Amusement, fashion, pride, lust, after fame and the many pleasures of the world he holds before the minds of God's creation, pointing out that there is no harm in this or that, thereby causing them to eat of forbidden fruit.

I tell you my dear brethren and sisters that the devil does have power, a great sword.

All these things are true, with regard to the warfare that exists, between the riders of the white horse and the red horse, but we believe the revelation is pointing forward to the last great conflict, when at the close of this age the beasts of Satan called men will arm their forces, under the titles of kings of this world, against Christ's forces, the church and will overcome them.

"And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." (Rev. 13:7.)

This we believe will take place during the great tribulation period, spoken of by our Savior. But thanks be to God that although the

conflict will be great and the rider of the red horse would seem to be the victor, yet, not so, for the rider of the white horse will come in the clouds of heaven "and will fight against them with the sword of my mouth." "And he went forth conquering."

"And all that dwell upon the earth shall worship him, (the beast) whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Rev. 13:8.)

Those whose names are written in the Lamb's book of life will not worship him, although they are overcome for a time, "forty and two months," (Rev. 13:5.), yet they will refuse the mark and reign with the conquerer.

Jesus said that for the elect's sake the days would be shortened. "And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days." (Mark 13:20.)

Wisdom and virtue, Benevolence, and Rectitude, without good breeding, are imperfect.

NEWS ITEMS

ASTORIA, ILL.

We, the Astoria Dunkard Brethren church, met in members meeting May 7, 1939. Services were opened by singing hymn No. 210 after which our minister, Bro. Dickey took charge of the opening services and gave us a very enlightening talk. Then our aged Elder A. H. Lind led us in an earnest, fervent prayer.

After singing hymn No. 404, Bro. Dickey gave a report on District meeting and read the 11th chapter of St. Luke and deliberated thereon.

All business was disposed of in a very brotherly manner and all church officers of the previous year were retained as well as the church trustees.

The annual visit was made to all members that were present and a report from our isolated brethren showed that our strength is not waning.

We have been granted the privilege of using the South Fulton church in which to hold our meetings from now on. It was in this church that our Elder was ordained into the ministry thirty-eight years ago this June. He gave us a historical resume of his relation to it since that time. He was then in the middle walks of life and now he is getting mature in years and is totally blind. But thank God the grace and strength of the Holy Spirit are with him ever as he leads his little flock along the path to glory.

If the Lord wills, Elder Peter Lorenz of Peru, Ind., is to hold a two weeks' series of meetings with us this fall beginning the third of September and continuing through September 17th, with our love feast Saturday evening, September 16th. Each and all of the neighboring brethren are invited to come and worship with us in these services and may we have your prayers that this may be a very fruitful meeting.

Kyle Reed, Clerk.
Carthage, Ill.

PLEVNA, IND.

The Plevna Dunkard Brethren met in regular quarterly council on Saturday, May 27th. Bro. Koonen opened the meeting by reading Rom. 12, and led in the opening prayer.

Bro. Peter Lorenz had charge of the business. There was quite a lot of business and all was disposed of in a peaceful manner. The brethren who had been on the visits gave very favorable reports.

Several new teachers were elected to fill the vacancies caused by the illness of some of the members.

We desire the prayers of all God's people that the work at this place may prosper.

Iona Lantz.

GREAT BEND, KANS.

We were made to rejoice at this place on Sunday, May 21st, when three cars, loaded with 22 of our dear brethren and sisters of the Quinter church, came to worship with us. Services were held in our

home, as we have no public place of worship at this time.

Elder O. T. Jamison delivered a spirit filled message on the subject of "Our Eternal Life, which we very much appreciated and which was much food for our souls.

After the morning service refreshments were served and the rest of the day was spent in spiritual fellowship together. May God richly bless these good brethren and sisters, for their sacrifice, and making the long journey here to worship with us and also our dear Bro. Jamison for the good work he is doing among the churches of our district. He has driven many miles and used much of the time that God has given him and we believe made many sacrifices that he might be a shepherd among us—we know our Heavenly Father will richly reward him for such sacrifice.

We wish to thank each and every one of you again, who came to us, asking you to remember us at a throne of grace that we may all live faithful to Him who died for us. Come again.

Wm. Root.

CERES, CALIF.

Pleasant Home congregation of the Dunkard Brethren church, met in regular quarterly council June 2nd. The meeting was opened by Elder H. E. Andrews who read James 1, and prayer by Bro. Ruff.

There wasn't much business to come before the meeting. Bro. Harry Van Dyke was elected trustee for three years. All business was transacted in a pleasant Christian spirit.

Since our last report our hearts

were made to rejoice as a young mother and father came in the church, one on their former baptism and one by re-baptising. We older ones should see the need of living closer to our God, and set a good example to the young people as they are the church of the future, and there are many pitfalls along the way.

We are small in number at this place and ask an interest in your prayers.

Sister Emma Kiefer Ruff,

LOUISA, VA.

On April 2nd Bro. Arthur Rice of Frederick, Md., came to us in a series of meetings, giving nine gospel sermons in all. As a result two were made willing to accept Christ by baptism. While attendance was not large on account of cold and inclement weather, interest was good and we feel encouraged and built up through the efforts of Bro. Rice and the spirit that prevailed through out the meetings.

On Saturday evening, April 8th, we held our love feast. Some could not be with us on account of sickness and weather conditions.

The repairing of our church house is under way. It now seems we will have a more comfortable house to worship in.

Our Sunday school is moving along very well. We feel the need of more adult workers. Pray ye therefore, that the Lord of the harvest will send forth laborers into His vineyard.

We extend a cordial invitation to all who can, to worship with us when ever possible.

Bessie N. Shumake, Cor.

NEFFSVILLE, PA.

The Northern Lancaster county Dunkard Brethren held their love feast at Lititz on Sunday, May 21st, with a god attendance. The ministers present throughout the day were Elders J. A. Miller, Ray Shank, Benj. Lebo; Ministers Paul Smith and Lester Eckert from Mechanicburg, Joseph Myers, Shrewsbury, Joshua Rice from Frederick, Md., Abram Gible, James Kegerries and David Ebling from Bethel.

In the evening there were 77 to surround the Lord's table, with Eld. Jacob A. Miller officiating.

Since our last report on March 19th, Bro. Roy Shank, Aaron Jones and Bro. James Kreggeries were with us. We were pleased to have the ministers, brethren and sisters from other congregations with us and invite them all to come back whenever they can. Susanna B. Johns.

NOTICE

Someone left a razor strop in the wash room at Conference ground. You can get it by getting in touch with Eld. O. L. Strayer, Vienna, Va.

NOTICE

If any of the brethren know the whereabouts of my cousins I would appreciate it if you would let me know. Lillia Christ (nee Pool) and her daughter, Marjorie Christ. I last heard from them at Greencastle, Pa. Callie belonged to the Church of The Brethren.

I would like to know where her brother, John Pool is, also her sister, Laura. Emma Kiefer Ruff. Ceres, Calif.

OBITUARY**BURL BRACIE RENSBERGER**

Son of Bro. and Sister Ray Rensberger, was born February 26, 1934, and departed this life May 11, 1939, aged 5 years, 3 months and 11 days, after an illness of three weeks.

He is survived by father, mother, half sister and brother, grandparent and a host of relatives and friends.

Funeral services were conducted by Rev. Dewey Rowe of Bryan, Ohio.

Burial at the Sherwood cemetery.

There is no death, so do not weep,
Your dear one knows no death but sleep;

When morning dawns beyond the
skies

Your dear one will awake and rise.
Will come to greet you one again,
And there will be no parting then.

Bro. John Sponseller,
Sherwood, Ohio.

DAVIS P. KLEPINGER

Davis P. Klepinger was born in Montgomery county, Ohio, October 20, 1861, and died May 24th, 1939. He was the oldest of six children of the late John D. and Lovina Klepinger who moved to Miami county, Ind., in 1870. The deceased united with the Dunkard church about the year 1880. He was chosen to the ministry and elected to the eldership early in life. In these offices he worked earnestly and faithfully until death.

He was united in marriage with Mary E. Clingenpeel August 5, 1883. Six children were born to this union: Nellie Mischer, deceased; Jesse of Logansport; Bertha Irish of Peru, Ind.; Lennie Priser, Goshen, Ind.; Sylvia Surbey of North Canton, Ohio, and Percy of Peru. Also ten grandchildren and one brother remain to mourn his departure.

Why should our tears in sorrow flow,
When God recalls His own;
And bids them leave a world of woe
For an immortal crown?

Is not e'en death a gain to those
Whose life to God was given?
Gladly to earth their eyes they close,
To open them in heaven.

Their toils are past, their work is done,
And they are fully blest;
They fought the fight, the victory won,
And entered into rest.

Then let our sorrows cease to flow,
God has recalled His own;
And let our hearts in every woe,
Still say, "Thy will be done!"
Ralph K. Frantz, Cor.
Peru, Ind.

THE DARK PATH

When people lose their temper
It doesn't always stay
In just the place they lose it,
But travels miles away:
And when they find and bind it,
It may have mischief done;
A mischief never to be healed
Unto the farthest sun.

When people lose their temper
It runs and rages far,
It strikes at friends as well as foes,
Not caring who they are;
And when its cruel force is spent,
Its words and deeds go on
Down many ways through many
days,
Unreckoned and unknown.

When people lose their temper
It still may come again
After the past is forgotten,
Bringing a load of pain
That never can be lifted,
That breaks the heart with woe—
Oh, far the road and ill the path
Where pride and anger go!
Sel., Susanna B. Johns,
Neffsville, Pa.

THE SO-CALLED NON-COMBATANT MILITARY SERVICE

John Horsch

As regards the so-called noncombatant army service, need it be said that it is actual military service? In principle there is no difference between noncombatant service and the regular service. The noncombatant army service, including the chaplaincy, is as a matter of fact essential to the prosecution of war, it is an institutional part of the government's war organization and is always recognized as

military service. A man accepting noncombatant service will release some other unknown man for regular service.

The assertion has been made that farmers who are engaged in raising foodstuff in war time are performing noncombatant military service. But clearly, when the farmer in the case of war continues to follow his calling of producing foodstuff, he is not doing military service. Even if there be probability that some of the food, going through regular channels of trade, is used for the army, he is not doing that which is inconsistent with the principle of nonresistance.

In view of the fact that the Christian principle of nonresistance implies the duty of feeding one's enemy (Rom. 12:20), and the army of one's own country does not by any means come under the category of enemies, would it be consistent with the profession of this principle, if the Christian farmer in war time ceased producing food on account of the possibility of some of the food being used for the soldier? Obviously his

duty would lie in the opposite direction. A proposal of Mennonite farmers to unite in an attempt to starve the army into submission to Christ's demands would clearly be an absurdity.

To Mennonites defending the Conscientious Objector attitude, or the refusal of all military service, it is of interest to take notice of the position of the Methodist church, the largest Protestant body in America, on this point. At the so-called Uniting Conference, a General Conference of the Methodist, held a few weeks ago at Kansas City, Mo., the following resolution was adopted:

"The Methodist church holds that government rests upon the support of its conscientious objectors to war in any or all of its manifestations are a natural outgrowth of the principle of good will and the Christian desire for universal peace; and that such objectors should not be oppressed by compulsory military service anywhere or at any time. We ask and claim exemption from all forms of military preparation or service for all conscientious objectors

who may be members of the Methodist church.”,

Note that the last sentence demands exemption from the noncombatant as well as the regular service, for conscientious objectors who are members of the Methodist church. This position of the Methodists deserves our special attention in view of the vacillating attitude in evidence in certain Mennonite circles on this continent. In some of the German Mennonite papers printed in America the opinion has been advanced that noncombatant military service is, from the viewpoint of the principle of nonresistance, not unacceptable, and should be approved by the Mennonites; or, in other words, the C. O. position should be surrendered.

We believe that the historic position of the Mennonite church on the principle of nonresistance, that the child of God should under no circumstances have any part in carnal warfare, is the position of Christ and the early Christian church. Surrendering it would mean disloyalty to Him.

Scottdale, Pa.
—Gospel Herald.

SIN

Vernie Deihl

Sin is universal. Sin as Webster gives it, is disobedience to or violation to divine command. Sin includes not only actions, but neglect of known duty. Webster also say the seven deadly sins are pride, covetousness, lust, anger, gluttony, envy and idleness.

We must have knowledge of sin before we get rid of sin. The way to truly judge sin is to judge the very thought and desire of evil. We cannot get this evil desire of our heart out by nature, but must let the Holy Spirit lead. (Gal. 5:16.) “Walk in the spirit and ye shall not fulfill the lust of the flesh.” When some things are done continually some folks cease to look upon them as sin anymore. Too little preaching against sin, too, few lay members living a life that condemns sin. As J T. Shiler says, “It has become fashionable in these days to soft pedal three certain “d’s,” which the Bible very strongly warns against: disobedience, damnation,

and the devil."

Some young folks asked me recently why we don't have some old time sermons on the end of the world, baptism, prayer veil, feet washing and against dancing, banquets, parties, jewelry and such. The only reason I can give is that the modern churches are getting away from the first named and introducing the last named into the church activities. The Sunday following this conversation the pastor of these young folks stood in the pulpit and announced a supper to raise money, by the women of his congregation. How can ministers of that type condemn sin with any effect when they are imitating the world in their church?

We hear so much about love. We must not quarrel or vex folks, but is letting folks go and not throw out any warning loving them? There are sins of omission as well as commission. "If we know to do good and do it not, we sin." If we see things around us dragging folks down isn't it our duty to warn them? We are told if we offend in one point we are guilty in all. Some times I think the very per-

sons that should be awake and cry against sin, are the very ones that want to put a hush on it. "You must not say thus and so, or you must have parties, suppers, pictures and the like to get and hold the crowd."

Pity the person that must have a substitute for God's word to get them to church. At that, do folks go to church like they once did? I have a clipping that 15,000 churches were closed in America in one year.

Too many sins are being smuggled or covered. Ah, folks these are all known to God. There are scores of people whose public life is acceptable, but whose private life is marred and blurred with private sin. Let each reader search our heart that we be not classed in this list. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." (Isa. 59:2.) "Your sins have hid His face from you, that He will not hear." No one can grow in grace and the knowledge of our Lord and lead a sinful life. These beautiful graces and noble traits of character, love, joy, peace, gentleness, patience, and kindness

are never seen in the spirit of a sinful man.

The evil consequences of sin are not confined to those who commit the sins, sometimes the third and fourth generations suffer for the sins of the parents. "The wages of sin is death." Death of body, soul, and mind. Death to God's love and presence. Let us separate ourselves from sin before it separates us from the presence of God forever.

Nokesville, Va.

ONLY TWO CLASSES

There are only two classes seen by God in this world—the saved and the perishing. (I Cor. 1:8.)

There are only two roads spoken of in the scriptures—the broad and the narrow roads. (Matt. 7:13-14.)

There are only two conditions possible—justified (Acts 13:39) or condemned (Jno. 3:18).

There are just two destinies in the world to come, a heaven of endless glory for all who are "in Christ" (Eph. 1:2); Jno. 14:2), and a hell of eternal woe for all who will not come to Him for life (Jno. 5:40), who do not believe the truth, but

have pleasure in unrighteousness (II Thes. 2:10-12).

There is no middle class, no intermediate position, no third destiny. In which of these classes do you find yourself today? It is your first, your great business of life to discover this. It will not do to put the matter off until a dying hour. You will have quite enough then, I can assure you, to occupy you without having to settle accounts with God, and besides you may be called into eternity suddenly, as many have been, without a moment to think.

As you live you must die, and as you die so will you be forever.

Remember there is no salvation after death, no conversion in the world beyond the present. All who enter there have their choice made, their record closed, their destiny fixed forever. The present life is the time, and God's word declares "Now is the day of salvation." (II Cor. 6:2.)

If you are not sure where you stand, better face the hard facts of the case today. You can't afford to trifle with your eternal destiny. If you have not been converted, turned to

the Lord, then to you the word is, "Turn ye, turn ye, for why will ye die." (Ezek. 33:11.)

There is not an hour to linger, not a day to spare. "Now is the accepted time."
—Good Tidings.

INDIFFERENCE

Character involving basic virtues will always be the determining factor in civilization. The gravest present-day danger is found in two distinct attitudes. One is that under which people only profess to be Christian and democratic, but really practices neither. Indifference is really the bane of our existence as a democracy and as a Christian people. The other is that unballasted attitude expressed in extreme pacifism under the belief that they are safeguarding against war, when, as a matter of fact, their extreme attitude is intensifying the danger of war. In the future, as in our dynamic past, there are conditions and results much worse than war—much worse than death. To illustrate, it would be better to die than

exist under a condition deprived of all freedom and utterly impoverished spiritually.

The best reserve program to meet this situation is for the religious world to co-ordinate, mobilize, and vitalize its forces for raising up a generation with the courage and the will to accept and apply the teachings of the Bible. This, and nothing else, will abolish hates, and control racial and religious prejudice and intolerance. It is to these controls that the whole economic order and all political philosophy should be made subservient.

—Bible Society Board.

TODAY

Think about what you can do, not about what you have done. Do not cry over spilled milk, or gloat over the milk that was saved or used. Neither one will nourish you today or tomorrow. Like milk, the smart things you did yesterday—and the stupid ones—both sour if you try to get nourishment out of them today. New purposes, new aim, new thought, new

efforts, each is as necessary as a breath of fresh air.

Try to do the thing you want to do now. The worse your crop has failed the more room there is in your garden for a new crop. Start planting now!

FRIENDLY ENEMIES

One might call to attention many instances mentioned in the old scriptures in which those who appeared to be friends and should have acted as friends really did great injury and injustice, though professing to be friendly. We think of Samson and Delilah; of Saul, David and Jonathan; of Esther, Haman and Mordecia; of Job, his wife and three Comforters (?) Page after page records the unfaithfulness of many, many who outwardly appeared to be friends but whose acts plainly showed them to be enemies. "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." (Ps. 41:9.)

SENTENCE SERMONS

What we should be con-

cerned with is the planting. What we give out is what matters, because that is what comes back to us.

A man's foes shall be they of his own household. (Matt. 10:36.)

The remedy for wrongs is to forget them.

When the fight begins with himself, a man's worth something.—Browning.

When you bury animosity, don't set up a headstone over its grave.—Emerson.

A good example is the best sermon.—Old Proverb.

May silent thanks at least to God be given with a full heart; our thoughts are heard in heaven.—Wordsworth.

Thou shalt love thy neighbor as thyself. (Lev. 19:18.)

One of the few books which Abraham Lincoln possessed as a boy was the Bible. His constant use of it in the formative years proved to be the channel

through which untold blessings have come to our land and to the whole world; for Mr. Lincoln's great official utterances, as well as his major decisions, reflected both the language and the spirit of the Bible.

ADULT SUNDAY SCHOOL LESSONS

July 2—I Tim. 3:1-16.
 July 9—I Tim. 4:1-16.
 July 16—I Tim. 5:1-25.
 July 23—I Tim. 6:1-21.
 July 30—II Tim. 1:1-18.
 Aug. 6—II Tim. 2:1-26.
 Aug. 13—II Tim. 3:1-17.
 Aug. 20—II Tim. 4:1-22.
 Aug. 27—Titus 1:1-16.
 Sept. 3—Titus 2:1-15.
 Sept. 10—Titus 3:1-15.
 Sept. 17—Phile. 1:1-25.
 Sept. 24—Heb. 1:1-14.

PRIMARY SUNDAY SCHOOL LESSONS

July 2—Saul Escapes From His Enemies. Acts 9:23-31.
 July 9—Peter at Lydda and Joppa. Acts 9:32-43.
 July 16—The Story of Peter and Cornelius. Acts 10:1-48.
 July 23—How Peter Got Out of Prison. Acts 12:1-19.
 July 30—Paul and Barnabas on the Isle of Cyprus. Acts 13:1-13.
 Aug. 6—Paul Stoned at Lystra.

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Acts 14:8-20.

Aug. 13—Paul and Silas Go to Europe. Acts 16:8-24.
 Aug. 20—Singing in Prison. Acts 16:25-34.
 Aug. 27—Paul Tells About the True God. Acts 17:22-34.
 Sept. 3—Books Burned at Ephesus. Acts 19:11-20.
 Sept. 10—Paul Preaches All Night. Acts 20:1-12.
 Sept. 17—Giving Paul Good-bye. Acts 20:18-38.
 Sept. 24—Paul's Nephew Helps Paul. Acts 23:12-24.

BIBLE MONITOR

Vol. XVII

July 15, 1939

No. 14

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CONFERENCE IMPRESSIONS

In our fellowship and labors together at our conferences, various impressions are made upon our minds that indicate to us the spiritual condition existing within our membership and the trend we are taking as a body of Christian believers in the various phases of Christian life and experience. It is important that we take note of these things and guard against any tendency to drift away from scriptural standards. Experiences of the past have shown to us how easily it is for churches to cut loose from their moorings and drift with the world in all of its vanities and follies.

Our conferences reveal to us in some measure the progress we are making in the great work of the Master

and also our prospects for the future as a church body. In our late General conference we were impressed by a number of things that give us much encouragement, which we think should be pointed out to our readers.

In the past few years a number of our older members, elders, ministers, deacons and laity alike have been taken by the grim reaper death. Naturally we felt their loss keenly, and we miss their faces and feel the lack of their help in our conferences still. However, a new generation has arisen, younger elders, ministers, deacons and lay members have taken the places left vacant, and they appear to be sound in the faith and well qualified to take up the labors that are coming upon them. In our recent conference we heard considerable comment regard-

ing the preaching of our young ministers who were on the program, which indicated that they served ably in their work. It is this rising generation that we look to, to carry on the work that the Master would have done in the coming years and it is encouraging to notice how well they are shouldering the responsibilities given them.

Our people in general seem to sense the dangers of the perilous days in which we live and are making an effort to avoid the pitfalls and entanglements of the evil one. So many professors of Christianity in our day have apparently been lulled to sleep by satanic subtlety and ingenuity and are not aware of the danger of being contaminated with the evil things of this world. The scriptures warn us of this condition. "For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the chil-

dren of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." (I Thes. 5:3-6.)

Then too, in view of the evil conditions about us there seems to be a feeling within the membership, of the need of greater unity, love and oneness of purpose amongst us in order that we may more successfully combat these evil influences. This is something worth striving for. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. (I Cor. 1:10.) Fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind." (Phil. 2:2.)

There also appears to be a realization amongst us that we need a closer walk with God, and that we must trust and depend upon his guidance and power in order to be fruitful in his service and successful in living a victorious christian life. "I

am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." (John 15-5.)

I believe too that we as a body of believers recognize the fact that in order to have a closer walk with God we must seek it with a pure motive and a whole heart. "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." (James 4:8.)

Our brotherhood is awake to the general trend of the churches at large and view it with alarm. This should have a tendency to keep us on the alert and striving with all our might to prevent the old ship zion from being caught in this vast whirlpool of modernism that has made shipwreck for so many unsuspecting souls.

There seems to have been an improvement in our financial condition in the past year which is also of value in our work.

Since the beginning of our work as a Dunkard Brethren church there has been a number of conditions develop that have seriously

effected and retarded our work. These conditions now appear to be practically eliminated which will be a great help to our future efforts.

In the light of all these matters we should rejoice and go forth with greater zeal and earnestness than ever before seeking to save that which is lost.

THE REVELATIONS

Wm. Root

Chapter 6

In our last article we were studying the mysteries of the sealed book, the opening of the seals, which were seven in all, had finished the first two, the rider of the white horse and of the red horse.

We begin now with verse five, the rider of the black horse.

"And when he had opened the third seal, I heard the third beast say, come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand."

We should remember that John was still up, in heaven, before God's throne and the

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Lamb had just opened the third seal of the book, which had been taken from the hand of him that sat thereon.

The revelator heard the third beast, calling, "Come and see." This third beast is the one which "had a face as a man." (Chapter 4:7.)

The vision which the apostle saw when he looked was a rider, upon a black horse, holding "a pair of balance in his hand."

Now I do not know if

any one is able to definitely name the rider of this black horse, as I do not believe we are able to understand all the symbols used in the revelations, but I do believe that the message or the revelation is plain.

The sixth chapter, to me is a revelation of the events that take place prior to and including the second coming of our Lord, together with a description of the opposing forces to our Lord and His saints.

If I were to give my convictions, with regard to the rider of the black horse I would say that it represents one of the spirits of heaven, or one of the angels sent out, for the purpose of gathering the elect of God, when Jesus comes in the clouds of heaven.

"And He shall send His angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:31, Mark 14:27.) Mark says "earth and heaven." We believe the elect are the redeemed of Christ, the church of God. And that the gathering them together, by the angels will be when "The

Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thess. 4:16-17.)

My dear reader, this will be the time when you and I will be weighed in the balances of God, let us pray that we might not be found wanting.

The rider of the black horse or the messenger of God will carry "a pair of balances in his hand." What does it mean to be weighed in the balances of God?

Job of old has said, "Let me be weighed in an even balance, that God may know mine integrity." (Job 31:6.) In this wicked world of sinners we do not always receive an even balance, for there are many unjust weights, fraudulent schemes and wicked methods used in this world, all for unjust gain, which is of the devil and wrong. But God deals justly with us and the receivers will not hurt "the

oil and the wine."

"All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits." Our spiritual life will be weighed, when the rider of the black horse comes, when Christ comes.

Isaiah the prophet prophesied of the Lamb. "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" This is in the form of a question, Who is it? It is the eternal God, the eternal Christ, the creator of all the earth. (Isa. 40:12-28.)

God is able to weigh our lives, our spirits and may we not be found wanting, when the rider of the black horse comes.

"And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." (Verse 6.)

To me this verse is plain, the weights used in the balances of God are just. We will all as human beings be

judged, according to our obedience to the word of God. True we will all not have the same number of developed talents.

To the one with only one talent will be required only one measure for the penny or blessing, but to the one who has three talents will be required three measures, or three developed talents, to inherit the blessing. (See parable of talents.)

The joyful part, to the Christian is that when the rider of the black horse comes we will receive just weights and if we have made use of what God has given us, if we have obeyed his voice, have been born again we will be of the oil and the wine. We think the oil and wine represents the ones who like the five wise virgins have the oil in their lamps, the same trimmed and burning. The wine represents, to me the fruitful Christian. If we are of the oil and the wine we will be with Christ at the first resurrection.

When the rider of the black horse comes, the receiving angel, the condition of the children of men will not be such that all will be of the oil and the wine, there

will be spiritual famine, spiritual want. Verse seven takes up the opening of the fourth seal, when the fourth beast of heaven gives his revelations to John.

The fourth beast is described in chapter 4:7 "as being like a flying eagle." Swift, sudden, as the lightning shineth from the east unto the west, in a moment.

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, come and see." The fourth seal represents death. (Verse 8.) "And I looked, and behold a pale horse: and his name that sat on him was death, and hell followed with him."

When the conqueror comes, the rider of the white horse, there will be a great conflict between Him and the devil, the rider of the red horse. The result of the battle or of the conflict will be that the rider of the black horse is sent to weigh the souls of men and to gather the oil and the wine, while the ride of the pale horse is the representation of death to all those who are weighed in the balance and found wanting, death will come to them. "And to you who are troubled rest

with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. (II Thess. 1:7-9.)

The rider of the pale horse reveals universal death to all the people of this world, who have not washed their robes in the blood of the lamb, they will be utterly, physically destroyed, by the "sword of the mouth of the Lamb." "And hell followed with him." Hell my dear friends will follow to them, who are destroyed by death.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. (Rev. 20:13, 14-15.)

Our position is that when Christ comes he will utterly destroy, kill all the wicked living, bringing death to them, then they will not come forth again until after

the thousand years are expired, when Satan again is loosed and gathers them to try again to overthrow Christ and his kingdom, again God subdues them or overthrows them and they are brought to judgment and cast into hell, hence hell follows death. (Read Rev. 20, entire chapter.)

"And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." What does this mean?

Again we call to our minds the vision of the pale horse. The subjects of the pale horse rider are the devil's subjects, the wicked of the earth, who are also bringing about, because of the power which the devil has given unto them death and hunger over the fourth part of the earth.

This will be the condition during the tribulation, in the days of the beast and antichrist. The rider of the pale horse represents the reward, which Satan has with which to pay, death and hell. Let us remember that Christ will not come until after the days of the

anti-Christ. (II Thess. 2: 3-4, -9.) The rider of the black horse represents the security of the saints, while the rider of the pale horse represents the doom of the sinner.

Great Bend, Kans.
(To be continued)

A SEPARATE PEOPLE

E. J. Reece

The Lord's people are a separate people, sure the Lord's people are those who keep his commandments, and the command is to come out from among them, and be separate, saith the Lord, and touch not the unclean things. It is plainly stated in II Cor. 6:14-15 what the unclean is, namely unbelievers, unrighteous, darkness, Belial, and the infidel such are in the land, and praise the Lord for telling us what to do regarding such.

The separate life marks a distinction between the converted and the unconverted. Those converted, born again, having put on Christ in baptism are new creatures, walking in newness of life, guided by the

Spirit into all truth. No use for Belial, infidel or unbelievers or the unrighteous, hence separate from sinners. Note Heb. 7:26.

Today the many professed Christians and the worldly men, unbelievers, infidels, unrighteous, seem to be so much alike, they seem to be so much of the same mind and judgment, and practice, they both go to church alike, dress alike, talk alike, sing and play the instrument alike, go to worldly amusements, shows, ball games, and banquets alike, movies, pictures, banquets in the church house alike, like the world.

So the call to the Christian is to come out from among them, and be separate saith the Lord. (It's the Lord's command.) But the Korahs Dathans and Abriams say you require too much of us, seeing all the congregation are holy every one of them. (Num. 16:1-3.)

If all would obey there would be no need of separation, but as in the days of Moses and Aaron, also in the apostle Paul's day and now, in our time, some unrighteous will not obey. Hence the Lord says come out from among them, and

be separate. Will we do it? Obey the command? Well some will, and some will not. The consequences for both parties is plainly stated in words, and we know to whom we yield ourselves to obey. Note Rom. 6:16.

Another thing to be remembered, that it is God's people that is to do the coming out, while the others are going on with the drift. It is quite hard to get some people to believe the gospel and repent, even if they know it is the thing to do.

The separate people are a people who have been separated by the gospel of Christ through faith and obedience to God according to His word, which hath made us meet to be partakers of the inheritance of the saints of light, who has translated us from the power of darkness, and translated us into the kingdom of his dear Son, and in order to be translated we must first come out from the unbelievers and the unrighteousness of the world, and sinful pleasures of the world, and be separate, and what a pleasure it is to meet and talk with such who are dead to worldliness, which is not of the Father, but is

of the world.

Everyone who has been born of God, and consecrated, sanctified—set apart wholly to the Lord's service, and heeded the call to come out from the world, having done so, such persons will not be found living, thinking and doing as the sinful and unconverted do, with them, to be a separate people means something, they soon learn to shun the things that are unbecoming to devout men and women, having become new creatures in Christ, they manifest a new life, and so by their fruits ye shall know them.

The separate life means more than just separate from the alien sinner. If any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one no not to eat. (See I Cor. 5:11.) Such are sinners. They have sinned, and what will sin do? The prophet says, but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear you. (Isa. 59:2.)

II Thess 3:6 reads thus,

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, which means separate from such.

We are told to mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. Avoid, means to keep away from, shun, abstain from.

The apostle told Timothy to preach the word; and further said, if any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness. He is proud, from such withdraw thyself, which means separation.

Fairview, Mo.

IS THE DEVIL IN MODERN AMUSEMENTS?

J. E. Conant

II. The Dance

The dance is founded and maintained on the natural attraction of sex, and upon nothing else.

One thing that proves it is its origin.

Dr. A. T. Pierson, a most reliable authority, traced the origin of the waltz to a Vienna theatre, where, he says, it was first seen December 20, 1787, as an offspring of the licentious stage, and its consort, the ballet dance. "The waltz was for a time thought too shockingly indecent to be tolerated anywhere else. In time, found its way into the house of ill fame, and more slowly, into German society. Even Paris, for a while, resisted its licentious libertinism, and not till the 19th century did it get sanction in the famous French Capital."

T. A. Faulkner, a converted dancing master, found evidence of the waltz at an even earlier date, when it was introduced in 1627 by a French dancing master, named Gault, a licentious libertine who ruined many girls. He was executed by the gillotine, in 1632, for chocking his own sister to death in an attempt to ruin her.

The physicians' magazine, "The Medical Review of Reviews," says that the dance as a stimulant to cer-

tain physical impulses has been known from time immemorial, and to this end it has been employed by man and beast.

Then the magazine quotes the "Source Book of Social Origins," by Thomas, as saying that without doubt "dancing came about as an aid to sex stimulation. As such it still exists undisguised among primitive peoples, and as such it existed among the people of antiquity. It retains its original purpose among us today."

The one-step originated in the slum dance halls of Paris. From there it went to the slums of New York, then to the Barbary Coast and Red Light districts of San Francisco. It did not stop with the slums. I soon found its way into society that was supposed to be decent and refined. Opening the way for other dances that were worse, it became so tame beside the dances now in vogue that in 1929, the president of the American Society of Dancing Teachers said: "The dancing, approved now in high society, would not have been allowed in houses of ill fame a few years ago."

To make it unspeakably worse, this demon of lust is reaching out, through the dance, into our public schools, so that, in ever increasing numbers, our young people are being led to the slaughter.

The folk dances in our schools, under the camouflage of "calisthenics," are nothing but the appetizers for waltz and tango. High school dances may easily be the road to moral ruin and hell, for they open the door to dancing schools and ballrooms.

It is amazing, almost beyond belief, that school boards over America are either so blind that they do not see where these things lead, or so cowardly that they fear to raise up and put them out of the schools.

In Sacramento, California, two earnest Christian parents insisted that their children should be excused from the folk dances. The school authorities refused, and expelled the children. The case, taken to court, received a verdict against the parents, but this was reversed by the State Supreme Court. A precedent thus established in that state, permitting

parents to get their children excused from the folk dances, ought to be the case in every state.

Another proof of the immoral nature of the dance is its history.

The dance has always been maintained by throwing the sexes together. Separate them, compel those of each sex to dance by themselves, and the dance would pass out at once.

If the real object of the dance was healthful physical exercise and practice in the art of graceful movement, as some of the devil's dupes say it is, the men could be induced to dance by themselves, and the women would do the same thing. But no one has ever been idiot enough to try such a thing, and the reason is very simple. The dance exists to permit border-line sex contacts, not to promote physical grace and health.

Every married dancer knows this, and many others do too. If any married man should go into his parlor and find his wife in the same embrace of another man that she is compelled to submit to on the dance floor, he would kick that man into the street, if nothing worse,

and sue his wife for divorce. And any dancing woman, who found her husband in the same situation with another woman, would probably start a hair-pulling match and go to court for redress.

Why?

Everyone who knows anything about the dance knows why.

Because the pose necessary in dancing is the unspoken language of immodesty and impurity, Gail Hamilton, the writer, said: "The very pose of the parties suggest impurity."

Any decent, pure minded girl, when she learns what the dance embraces is intended to promote, will leave the dance forever, and any high minded young man will do the same.

A young woman in California said to the writer: "I dance all the time, and I've never had an improper thought on the dance floor in my life."

A mother standing near, with tears in her eyes over what the dance was doing to her son, spoke up and said: "Perhaps not, young woman, but what about the young men you have danced with?" Without a further

word to say, the girl dropped her head in shame.

A fine, cultured young woman in Michigan, a church member, decided, after hearing the writer's message on amusements, that she was not saved, and came to Christ in the next service. She told the worker who led her into the light, "Dr. Conant was right. I have had awful thoughts on the dance floor."

Another proof that the dance is immoral is in the purpose of its promoters.

T. A. Faulkner, converted dancing master, knew the inside of dance promotion before it became as bad as it is now. He said of its promoters, even at that time, that the principal stock in trade, the main asset of the dancing master, was the art of gaining improper control of a dancing partner.

Of course the ultimate object of all this is money. Anything goes, in these things of the world, that will increase the revenue. And so, even though there are dancing masters who do not deliberately plan the moral debauchery of their patrons, they will yet promote the business in such a way that debauchery

follows. There is more money in it that way.

A group of dancing masters in Chicago once admitted this. They are quoted in a Chicago newspaper as saying: "We know the dances are rotten, but there is money in them." That is, no matter how characters are wrecked, what of it if it gets the money.

One other proof of the immoral nature of the dance is in its continuous results.

The matron of a home for fallen women in Los Angeles said: "Seven-tenths of the girls received here have fallen through dancing and its influence."

The New York police chief of a few years ago said: "Three-fourths of the abandoned girls of New York were ruined by dancing."

Prof. Faulkner talked personally with 200 fallen women, at one time, and found that 163 of them were ruined by dancing schools and ball rooms.

Archbishop Spaulding of New York, said: "Nineteen of every twenty of the fallen women who come to the confessional ascribe their fall from virtue to the dance."

There are said to be 200,000 fallen women in this country now, and 60,000 are led astray every twelve months through dancing alone.

Because of such facts as these, the New Orleans Times-Picayune said in an editorial: "The trouble with 'questionable dancing' is that there is nothing questionable about it—it is unquestionably bad The characteristic of the present dance degradation is that it attacks most virulently the very young."

And now, to speed up the work of ruin, dance orchestras are furnishing "obscene music," as Arthur T. Cremin calls it. Mr. Cremin, president of the American Creative League of Music Students, and a director of the New York School of Music, says that much of the dance music being played today is "just as demoralizing as the most pornographic (licentious) literature. It is intended to arouse the baser instincts, and the most sinister thing about it is that the listeners do not realize the effect it is producing on them. Even classic music can be orchestrated to produce the same

effects as the soft, languorous, intoxicating type of dance tune."

Some believe there is no harm in private dances with a selected company. They tell us it is the associations, not the dance itself, from which the harm comes.

How can change of associations change the laws of human nature? The only possible way to escape the influence of the dance is to stay away from the dance. How can anyone take fire into his hands and not be burned?

Mr. Faulkner once asked Prof. Stribes what the best move would be to crush out the dance, and he answered: "It lies with the church and the parents. If the reform workers would start where the vice germinates and crush it there, they would soon wipe it out. But as long as public school rooms are used to teach the rudiments of prostitution by having dancing taught, there will be prostitutes. Most ministers, even, haven't enough courage to condemn dancing, for fear they will offend some of their members."

God pity the ministers whom that describes! And

God pity the church members and decent people on the school boards who permit the rudiments of prostitution to be taught in their schools!

Is there any need to question the nature of such an institution? "Bad" is a tame word to describe it.

No church member who is a real Christian will do anything that ever seems to give approval. Even a civic minded citizen will act to get it out of the public schools, lest he should be guilty of starting unsuspecting boys and girls on the road to hell.

When the famous Barbary Coast in San Francisco was closed, 5,000 dissipated, diseased, bloated, blasted, wrecked and ruined girls were literally turned into the streets—an awful, heart-rending sight to all who saw it.

Think of the heart-broken loved ones, the empty chairs in thousands of homes from which these once pure and lovely girls had gone! Then multiply this by thousands of homes all over the land where the same thing is true today.

Then, with the knowledge that at least three-fourth of

these girls were ruined by the dance, you will know why church members who stand up for such an institution are called hypocrites by the world.

(To be continued.)

BIBLE TEACHING ON NONCONFORMITY

As Applied to The Christian
and Civil Government

Chester K. Lehman

Our Heavenly Citizenship

"My kingdom is not of this world."—Christ.

The fundamental basis of nonconformity as applied to the relation of the Christian to civil government lies in the antagonism between Christ's kingdom and the kingdoms of this world. The conflict between the two is seen in Christ's trial. Jewish and Roman kingdoms came into collision with Christ's kingdom at which time He said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." Christ's kingdom is heavenly; it partakes of the nature of another world.

On the other hand, the kingdoms of this world are worldly and partake of the nature of this world. On this account we who have been delivered from the power of darkness and translated "into the kingdom of His dear Son" have a heavenly citizenship.

This heavenly citizenship is typified in the Old Testament in the separation of Abraham and his posterity from their environment in which they became strangers "in a land not theirs," and also at a later time, when this posterity entered into covenant relation with God whereby they became a "peculiar treasure" unto God, a "kingdom of priests," and a "holy nation."

New Testament revelation caught this typical significance. We will observe the author of Hebrews describing the status of the patriarchs as "strangers and pilgrims on the earth," (Heb. 11:13). They sought a better country, an heavenly one, "a city whose builder and maker is God." In like manner Peter bases a most important admonition with reference to our relation to

the world and the powers that be upon the spiritual import of the words, "strangers and pilgrims." (I Pet. 2:11.) On the basis of this heavenly citizenship we are merely traveling through this world; our citizenship is not of this world.

The Nature of the Kingdom of Which We Are Citizens

This kingdom of which we are citizens is primarily spiritual. This is the import of prophecy concerning it and its description is the New Testament. The psalmist could write, "The sceptre of thy kingdom is a right septre. Thou lovest righteousness, and hateth iniquity." The Baptist could announce, "Repent ye: for the kingdom of heaven is at hand." And Christ could declare, "If I cast out devils by the spirit of God, then the kingdom of God is come upon you." Thus Christ's kingdom is not a temporal kingdom; He contrasted it with the gates of hell, not with Rome. All this explains the nature of the conflict of Christ with the Pharisees. They looked for a temporal kingdom, but Christ taught that His king-

dom was spiritual.

This being true, the way is further paved for understanding the relation of the Christian to civil government. Since he is a citizen of Christ's spiritual kingdom, and this is opposed by the kingdoms of this world, the natural position of the Christian is to be faithful to his kingdom.

Christ's Kingdom and the Church

The type of this relationship is found in the organization of Israel at Mt. Sinai. Josephus coined the word "theocracy" to describe the nature of Israel's rule. In this the nation of Israel was distinctive; God was their King. The visible body of this kingdom was called the congregation or "church." (Acts 7:38.) When this was further modified in the establishment of the Davidic kingdom, a clearer type of the Messianic kingdom was disclosed. David's kingship was mediatorial; that is, he reigned in God's seat. God gave to him the authority which He Himself rightly possessed. In doing, so, however, the outlines of Christ's kingdom as being mediatorial become clear.

He also now reigns with supreme authority in mediatorial capacity. Christ said, "All power (authority) is given to me in heaven and in earth," indicating by this His assumption of Messianic kingship. His church, having its origin in the New Covenant, is built upon the firm basis of His Messiahship. Gathering up the lines of thought here presented: just as the "church in the wilderness" was the visible organization of the theocracy and later of the Davidic kingdom, so in fulfillment of the type, Christ's church is the visible organization of His kingdom. In other words, our citizenship is in Christ's kingdom; and since not all men recognize Him as Lord and Christ, an assembly of "called out" ones has been established for the proper association and fellowship of the people of God.

This carries us a step farther in understanding our relation to civil government. Ideally, there should be no distinction between church and state. In the perfected eternal kingdom of God it will disappear. But now when the kingdoms of this world stand in op-

position to the Lord's anointed, a visible assembly, the church, affords the people of God the needed fellowship and discipline. Were the state christian, it would be the church; but since it is not Christian, Christ has provided the church for His people. We then as citizens of a kingdom of another world and members of the body of Christ are called out to a life of separation both from the world and the state which it has called into existence for its own control.

Our Relation to the State

Setting forth our relation to the state, we need to hold clear the fundamental principles of our being "strangers and pilgrims" in this world. On this account we are not able to assert rights. Studying the case of the apostle Paul, let us note that he appealed to his Roman citizenship. While the actions of an apostle are not infallible, I believe that his example was in harmony with his infallible teaching. Beyond the point of appeal Paul could not go. He with other apostles followed the path of their Lord and died when duty to their higher

citizenship conflicted with the state.

In practice, vital problems may indeed arise. Some points are very clear: we should not resist evil, we should not go to law, cases arise when "we ought to obey God rather than men." The fundamental question is this: Does the New Testament set forth our relation to the state as a part of the state in which we participate as citizens, or does it describe our relationship as separate from and of being submissive to it as aliens? In answer let us note the following points.

1. "The powers that be are ordained of God," (Rom. 13:1). This was written by Paul on the eve of a most concerted effort on the part of the government to overthrow the church. How then are we to understand this language? Does it mean that since they are ordained of God the Christian finds a definite duty toward government in such a manner that he should enter into its service as kings, governors, legislators, judges, and voting citizens? Or does Paul mean that this ordination is in God's mind and that the powers that be

unconsciously carry out His will? Pharaoh, Nebuchadnezzar, Nero, Domitian, Hitler, and Mussolini are raised up by God to perform a work but are not the conscious servants of God. This opens up a wide field for study in which we would need to consider the attitude of such men as Cyrus, Constantine, William of Orange, Washington, and Lincoln, not to speak of many statesmen and citizens, who seem to invoke the guidance of God in their capacity as heads or servants under the government. We should consider also the experiment of Mennonites and Quakers in the colonial history of Pennsylvania and learn how a non-resistant conscience experienced the incongruity of nonresistance and participation in the affairs of state.

After all the question is one of the interpretation of scripture, although the testimony of Christian experience should be found to confirm that of the Bible. Studying again such scriptures as Luke 20:25; Acts 4:19; 5:28-29; Rom. 13:1-7; I Tim. 2:1-2; Tit. 3:1; I Pet. 2:13-17, the evident sense seems clear: Christians have

no part in civil government; their duties are negative, not positive; no instruction is given to Christian emperors, kings, dictators, and presidents as to how they should perform executive functions; Christian judges as to how they should perform judicial functions; or to legislators as to the kind of laws they should enact; or to citizens as to the kind of officials they should elect. While it is recognized that some of these conditions did not obtain when the apostles wrote, absence of any instruction of this kind is strikingly conspicuous, enough to establish the principle that in a real sense Christians do not have a part in the affairs of state.

2. Christians, nevertheless, have a duty to the state. We should render "unto Caesar the things which are Caesar's and unto God the things that are God's." (Matt. 22:21.)

3. In recognition of our duty to the state we should recognize our higher duty to God. Circumstances may arise when we "ought to obey God rather than men." (Acts 5:29.)

4. The power is "the minister of God, a revenger

to execute wrath upon him that doeth evil." (Rom. 13:4. This duty plainly does not rest upon the Christian.

5. Obedience is required to government "for conscience' sake." (Rom. 13:5.)

6. Christians have the obligation to pay tribute and custom to and to fear and honor the "powers that be." (Rom. 13:6-7.) This principle came acutely under test during the World war. The problem did not arise with reference to the payment of taxes some of the proceeds of which were definitely used to carry on the war, but with reference to the purchase of Liberty Bonds which was voluntary, the proceeds of which directly supported the war program. Here the nonresistant conscience asserted itself. The former was clearly within the teaching of scripture, but the latter was voluntary and became a measure of one's wartime patriotism. Men who were physically unable on account of the rigors of warfare could render their bit toward the winning of the war by the purchase of bonds.

7. The viewpoint held so far in this discussion leads

logically to the conviction that the Christian's duty to the state does not include the exercise of the franchise or of holding office.

Whether or not this is a true interpretation of the sense of scripture is not clear to all. My personal conviction on this point is as follows: I understand that the exercise of the franchise according to the Constitution makes an individual an integral part of the government. It is one and the same in principle for one to vote for president as it is to hold that office. My nonresistant conscience forbids me to hold an office in which I should have military authority such as the Governor and President possess. Since I could not serve in any such capacity, I feel that I have no responsibility to share in the election of such officers.

8. Finally, it is the clear duty of Christians to make "supplication, prayers, intercessions, and giving of thanks, for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (I Tim. 2:1-2.) Here is clear positive duty which should do

away with opposition and criticism of the government and her policies. If laws are enacted which do not suit us, or if taxes become excessively high, it is our privilege to submit to them in humility, praising God for a land of liberty of conscience and trusting Him to continue to care for His people.

Gospel Herald.

Wherefore I put thee in remembrance that thou stir up (rekindle) the gift of God, which is in thee Read II Tim. 1:3-6.

A hearth without a fire on it, is pretty dismal. But light the fire and everything is changed. No wonder Paul applies the analogy to the ways and qualities of life. So many possible gifts and graces are like unkindled fires. They were meant to burn high, glow with light, warm the lonely with fellowship as do household fires, get good work done as do boilers and forge fires, and we let them burn so low—or go out.

Fear smothers them, selfishness turns them into smoke, the cares of this world mantle them with ashes. Stir up the fire! But

be sure it is love's fire, duty's fire, an intensity of godness, zeal for the well-being of others.

NEWS ITEMS

ENGLEWOOD, OHIO

On June 24th, the Englewood congregation met in regular quarterly council. There were not many items of business and these were taken care of promptly. We were glad to welcome into our midst at this time thirteen members by letter.

Our work is going along nicely and we are looking forward to a series of meetings to begin the last week of August, the Lord willing. Elder D. W. Hostetler has consented to hold these services for us and we extend an invitation to everybody to come and enjoy this occasion with us. We are now having services every other Sunday evening with good attendance and interest.

A. J. Brumbaugh, Clerk.

NOTICE

Elder Lawrence Kreider has moved and his present address is now 126 N. High St., Bradford, Ohio. Correspondents please remember this when writing him.

SWALLOW FALLS, MD.

Our series of meetings will begin

July 29th, and end on August 13th. The lovefeast being Saturday, August 12th, held by Elder L. B. Flohr, Vienna, Va.

We ask a petition in all your prayers in behalf of this meeting. that many may hear the word and accept Christ, that His kingdom may be spread here upon earth.

We also extend an invitation to all who can, to come and enjoy this meeting with us, as we will appreciate your presence.

Sister Elsie Shaffer, Cor.
R. 1, Oakland, Md.

PLEASANT RIDGE, OHIO

We, the Pleasant Ridge congregation met in regular quarterly council May 13th, with Bro. Abe Miller moderating the meeting.

All business that came before the meeting was disposed of in a peaceful way.

On June 17th we held our love feast. Meeting opened at 10 o'clock with Bro. Ira Butts of the West Fulton church as the speaker. After dinner Bro. Ahner of Ft. Wayne, Ind., talked for us.

In the evening 122 surrounded the Lord's tables with Bro. Kesler officiating. Visiting ministers present at the evening services were Bro. B. E. Kesler and Bro. Roy Swihart of the Goshen congregation and Bro. Ira Butts of the West Fulton congregation.

On Sunday morning we met for morning worship at 7:30. At 10 o'clock we met for Sunday school with Bro. Ira Butts and Bro. Roy Swihart as speakers on the lesson, with an attendance of 175. Following the lesson, Bro. B. E. Kesler

preached.

We sure are very thankful for the wonderful messages these brethren brought forth. May the Lord richly bless them as they preach the word.

We surely want to thank all visiting brethren and sisters for their presence and heartily invite them to come again.

Pray for us here at this place. We need the prayers of all of God's children that we may live closer to God's word.

Mary Miller,
Montpelier, Ohio.

GOSHEN, IND.

We, the Goshen congregation, met in quarterly council Saturday evening, June 17th. Our Elder, B. E. Kesler, being ill was absent. After singing, Bro. George Reploge read Col. 3, after which Bro. John Wallace led in prayer.

Our Harvest meeting will be held August 6th, an all day meeting. We hope to engage Bro. J. P. Robbins for this service.

The date for our love feast is October 21st, beginning at 2 o'clock.

Bro. A. B. Rice will conduct our series of meetings (or revival) the last two weeks of September.

We need the prayers of God's children for these services and a hearty invitation is extended to those who can come and enjoy them with us.

Two more have been called from our congregation, one old sister, Adaline Swihart, 83 years old, who was taken possibly 60 miles away several years ago to a niece's home to be cared for. She was a strong member of the church.

The other was Bro. George Conrad, who too, went to Michigan after the death of his wife several years ago. He was a deacon in the church, but was not active because of old age and physical conditions, but his faith and hope was strong when last we saw him.

Sarah E. Yontz,
R. 2, Topeka, Ind.

BARTON, MD.

We, the Broadwater congregation, held our council meeting Saturday, March 18, 1939 at 6 p. m.. The meeting was opened by singing No. 201 from the Brethren Hymnal. Reading lesson Col 3, and prayer by Bro. Minor Leatherman. The church took care of its affairs in a Christian manner.

Bro. Minor Leatherman was re-elected for two years as our presiding elder. Sunday school superintendent elected was Bro. Virgil Sines.

Bro. Jonas Broadwater gave us some very helpful admonition on living for Christ and the church.

We ask your prayers in behalf of our church that we may continue to do the will of our Creator.

C. H. Broadwater, Clerk.

OBITUARY

SARAH ZOOK

Daughter of Samuel and Barbara Hollinger Zook, was born in Wabash county, Ind., February 18, 1856, and

went to claim her eternal home June 9, 1939, after 83 years, 3 months and 23 days of loving service for God and her fellow travelers.

When only twelve years of age she accepted Christ as her personal Savior by uniting with the German Baptist church near Somerset, Ind. Her life was a beautiful example of the simple Christian faith that so clearly reflects the Christ. A more consecrated and sincere life is seldom found. Not even deafness or failing sight kept her from public worship and deeds of service as long as health did not completely fail her.

The seventy years she lived in this community speak for themselves.

In April of 1929 she went to make her home with her neice, Mrs. J. A. Peters of Huntington, W. Va., where she spent the rest of her life. Although in failing health for a number of years and especially so for the past year, but she took her bed only five days before her death.

While we shall miss her smile and song it is comforting to feel that she only waits on the other side. Truly she lived "so that when her summons came to join that innumerable caravan, which moves to that mysterious realm, where each shall take his chamber in the silent halls of death; she went, not like the quarry slave, scourged, to his dungeon, but sustained and soothed by an unfaltering trust, she approached her grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

Of ten brothers and sisters only one, Lovina Clingenpeel, of near Peru, Ind., remains with us. Also

tarrying here with us is a large number of neices and nephews to help, we trust, in the building of God's kingdom she loved so much.

Funeral services were conducted at the M. E. church of Somerset, Ind., by O. C. Rife and Elzie Weimer. Burial in the Mt. Vernon cemetery.

Peter E. Lorenz,
R. 2, Greentown, Ind.

ADULT SUNDAY SCHOOL LESSONS

July 2—I Tim. 3:1-16.
July 9—I Tim. 4:1-16.
July 16—I Tim. 5:1-25.
July 23—I Tim. 6:1-21.
July 30—II Tim. 1:1-18.
Aug. 6—II Tim. 2:1-26.
Aug. 13—II Tim. 3:1-17.
Aug. 20—II Tim. 4:1-22.
Aug. 27—Titus 1:1-16.
Sept. 3—Titus 2:1-15.
Sept. 10—Titus 3:1-15.
Sept. 17—Phile. 1:1-25.
Sept. 24—Heb. 1:1-14.

PRIMARY SUNDAY SCHOOL LESSONS

July 2—Saul Escapes From His Enemies. Acts 9:23-31.
July 9—Peter at Lydda and Joppa. Acts 9:32-43.
July 16—The Story of Peter and Cornelius. Acts 10:1-48.
July 23—How Peter Got Out of Prison. Acts 12:1-19.
July 30—Paul and Barnabas on the Isle of Cyprus. Acts 13:1-13.
Aug. 6—Paul Stoned at Lystra.

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Acts 14:8-20.

Aug. 13—Paul and Silas Go to Europe. Acts 16:8-24.

Aug. 20—Singing in Prison. Acts 16:25-34.

Aug. 27—Paul Tells About the True God. Acts 17:22-34.

Sept. 3—Books Burned at Ephesus. Acts 19:11-20.

Sept. 10—Paul Preaches All Night. Acts 20:1-12.

Sept. 17—Giving Paul Good-bye. Acts 20:18-38.

Sept. 24—Paul's Nephew Helps Paul. Acts 23:12-24.

BIBLE MONITOR

Vol. XVII

August 1, 1939

No. 15

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE CHURCH LIVES ON

Since the establishment of the New Testament church by our Lord and His disciples, many things have transpired, and great changes have taken place in the earth. Many generations and families of human kind have lived and died, and from them have arisen great men who have occupied positions of prominence and power in their day. Great nations have arisen and for a time they wielded great power over men and then they decayed and passed out of existence. Through all these events and changes the church has continued to live on in spite of the fact that great effort has been put forth to destroy it. There have been times when the godfearing people on the earth have been few

in comparison with the forces of the evil one, yet all the efforts to eradicate the cause of truth and righteousness, the church of Christ, have utterly failed.

Of all the great men that have ever trod the earth there are none that can compare with the lowly man of Galilee; of all the institutions that have graced the earth none could supply the need to the human family that the church has. In spite of the good that has been accomplished no institution that has ever existed has suffered the criticism, persecution and oppression that the church has. The forces of satan have been battling the church very bitterly throughout all its history and in every conceivable way, yet the church lives on.

There is a reason for this, which the scriptures point

out. In speaking to Peter regarding the church, Jesus made this momentous declaration: "The gates of hell shall not prevail against it." (Matt. 16:18.- The church was not, and is not, a passing fancy; it is a permanent institution. Regardless of the changes that take place or the conditions that may exist, truth and righteousness shall not perish from the earth until the Lord shall call for his people, his church. It may be in our day as it was in the time of Isaiah, "Hell hath enlarged herself, and opened her mouth without measure" but it is certain that the church cannot, and will not be swallowed up. John declares to the Christian people, "Greater is he that is in you, than he that is in the world." We are also assured, elsewhere in the scriptures that "of His kingdom, there shall be no end." The promise of the Master in His great commission to the church is, "Lo, I am with you always, even unto the end of the world. Amen."

In these modern times as in other periods in the history of the church, apostasy has threatened to destroy and banish the true

faith of the gospel from the earth, but there is always a remnant left to carry on the banner of King Emanuel and witness to the saving and keeping power of the atoning blood of Calvary. Whenever a people turn aside from gospel teachings, there springs up within the hearts of others the fear of God and love of the truth that leads to obedience to the commands, statutes and ordinances of the word of God; thus the church lives on.

Sometimes people get the idea that because of the fact that their ancestors were great leaders in the church of Christ that they alone are the true church, regardless of the kind of lives they live. It is but the basest of folly to live a life of worldliness and sin and base our hope of salvation upon the righteousness of our ancestors. This was the position that the Scribes and Pharisees took, in the time of John the Baptist; they were Abraham's seed, and so they reasoned that they alone could be the church. John distinctly told them that, "God is able of these stones to raise up children

unto Abraham." (Matt. 3:9.)

Through all these conditions the church lives on and the truth survives, and it shall, till the Lord shall come.

THE REVELATIONS

Wm. Root

Chapter 6

We shall now take up the fifth seal mystery. (Verse 9.) "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." The scene is still in heaven and the revelator is permitted to see the souls of the faithful martyrs, under the altar, this we believe to be the golden altar, spoken of, in heaven, where he was caught up. (Rev. 8:3; 9:13; 14:18.)

This reveals the reward of those martyrs, for the sacrificing of their lives, for the word of God and for the "testimony which they held," for their Lord and Savior Jesus Christ, we believe while here in the world.

"And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled."

These souls, the martyrs, to me would represent all the Christian martyrs, such as Stephen and all others, who had given their lives for Christ, prior to the time of these revelations.

In these verses their reward is clearly seen, they are secure, at the altar in heaven and white robes are given unto every one of them.

Their crying with a loud voice "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" should teach us a lesson of patient, watchfulness for Christ. We too, are made to wonder how long God will let this wicked, sinful world stand, how long will He delay His

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vengeance on them that know not God?

It should be remembered that our God is a merciful God, longsuffering, testing His saints by His divine delays.

It is said, in holy writ that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

"And it repented the Lord that he had made man on

the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth." (Gen. 6:5-7.)

God's wrath being kindled against man he said I will destroy him "from the face of the earth" and he did, but he delayed the destruction, for one hundred and twenty long years. Divine delays try men's courage and patience, hence the need for a revelation to the saints of God.

David said, "How long wilt thou forget me, O Lord? forever? How long wilt thou hide thy face from me?" (Psa. 40:17.)

"I am weary of my crying; my throat is dried: mine eyes fail while I wait for my God." (Psa. 69:3.) Jesus taught a great lesson, with regard to divine delays, when he delayed the raising of Lazarus from the dead. (John 11:6-21.)

We may wonder, just as the souls of the martyrs cried out ("How long") why God delays the coming of His Son, but we should be patient and watchful. "The Lord is not slack concerning His promise, as some men count slackness; but is long-

suffering to us-ward,, not willing that any should perish, but that all should come to repentance." (II Pet. 3:9.)

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." (Jas. 5:7.)

Surely Jesus has taught us a lesson in patience in this revelation. These martyrs which John saw had suffered for their testimony to Christ, should not we? Yes, we are commanded to suffer with him also.

(Verse 10.) "And they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

We read in the word that "vengeance is mine, I will repay, saith the Lord." (Rom. 12:19.) And "when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God." (I Teshs. 1:7-8.)

How long will God delay that vengeance? The revela-

tion says, "and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled."

We believe that this means that the vengeance, for the blood of these martyrs would be delayed, until their fellowservants, the apostles, as John and others were to give their lives, as they had done for the testimony of Christ. The fellowservants, referring to the apostles and their brethren, to all the saints of God, who would suffer martyrdom, from their day to the second coming of Christ, including those who will, possibly be called upon to die for Him during the great tribulation.

The 12th verse starts in with the revelation of the great disturbances that will take place, just prior to and at the coming of Christ.

The sixth seal. "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood."

(V. 13) "And the stars of heaven fell unto the

earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." We believe that this revelation is of the time immediately after the great tribulation, or at the close of that period and just before Christ descends, with power and great glory.

Jesus said, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." (Matt. 24:29.)

The Revelator gives another description of this vision in the 16th chapter, (Rev. 16:12-21.) A prophet of God prophesied of this time many, many years ago. "The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: And the Lord shall utter His voice before His army; for His camp is very great: for He is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?" (Joel 2:10-11.)

The apostle Peter, on the day of pentecost preached

the prophecy of Joel and said: "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." (Acts 2:20.)

(Verse 14) "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." John the beloved, was permitted to see what Jesus, Paul and Peter describes will take place, when the Master comes.

We hear Paul saying, "And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." (Heb. 1:10-12.)

Then let us listen to the apostle Peter's testimony: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are

therein shall be burned up." (II Pet. 3:10.)

Isaiah also prophesied of that day, "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." (Isa. 34:3.) (See also Psalms 102:26.)

At the time of these disturbances, or immediately following the Lord shall descend with a shout. Hear him again: "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." (Matt. 24:30.)

Let us turn our thoughts back to the vision. (V. 15), "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and

from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

It will be too late for sinners to repent then, for the Lord will come "in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord and Savior Jesus Christ."

"And he shall send his angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." (Matt. 24:31.) And Mark gives it "from the four winds, from the uttermost part of the earth to the uttermost part of heaven." (Mark 13:27.)

May we one and all be of the elect, is our prayer.

Great Bend, Kans.

(To be continued.)

THE DEVOTIONAL COVERING

**Ten Reasons Why Every
Christian Woman Should
Have Her Head Covered
During Seasons of
Devotion**

1. Because it is scriptural.—Some regulations of

the house of God are objected to on the grounds that there is no "thus saith the Lord" to establish the point in question. The devotional covering for the Christian woman has the word of God for its authority. (See I Cor. 11:1-16.)

2. It is an ordinance.—Paul was instructing the Corinthian church on the subject of ordinances (I Cor. 11:2) and praised them that they kept "the ordinances," at least some, but upbraided them for questioning the observance of this one. All scriptural ordinances are alike essential to the Christian.

3. It is a command.—"For this cause ought the woman" (I Cor. 11:10.) The word "ought" has equal force with "shall" and "should" in the scriptures. The German says, "Darum soll (shall) das Weib." The fate of the servant who failed to do what he "ought" to have done (Matt. 25:24-30) shows that God holds us strictly accountable for what we ought to do.

4. The wearing of it manifests a willingness to comply with God's order.—"The head of every man is Christ; the head of the

woman is the man; and the head of Christ is God." (I Cor. 11:3.) The preservation of this order results in the glory of the head and the usefulness of the servant. The woman shows her compliance with God's order by the wearing of the covering. (I Cor. 11:4-5.)

5. It prevents shame.—"If it be a shame for a woman to be shorn or shaven, let her also be covered." (I Cor. 11:6.) According to God's word, it is just as shameful for a woman to appear in seasons of devotion without the headcovering as it would be to have her head shaven—indicating that she was an untrue woman, unfaithful, and -licentious. A bobbed haired, unveiled woman carries a double shame. How many shameful worshippers are found among Christian professing women!

6. It is in line with nature.—"Doth not even nature itself teach you that if a man have long hair, it is a shame to him? But if a woman have long hair, it is a glory to her; for her hair is given her for a covering." (I Cor. 11:14-15.) Nature demands that the relation

between man and woman shall be evidenced by the man's short hair and the woman's long hair. As in the natural world, so in the Christian church; the Author of nature and of the church demands that the woman wear a covering designed for that purpose, while the man shall be true to his position by not appearing as the woman. The long hair is woman's natural covering and the veiling her religious covering. Should the child of God comply with the one and be rebellious in the other?

7. It gives power in prayer.—“Now we know that God heareth not sinners; but if any man be a worshipper of God and doeth his will, him he heareth.” (John 9:31.) When God demands that the worshipping woman shall wear a covering, and she fails to meet this demand, she cannot reasonably nor consistently expect God to hear her petitions or grant power to her teaching or “prophesying.”

8. It was the custom of the early Christian church.—“But if any man seem to be contentious, we have no such custom neither the

churches of God.” (I Cor. 11:16.) The final argument Paul produces is that of the custom of the other churches. He gave the Corinthian church to understand that if they persisted in having their women appear in worship without the covering, they would be in a class by themselves, as none of the other churches had such a custom, as that of the woman worshipping without the covering. This can be said with the same degree of veracity of many of the modern churches, in years gone by; but worldliness and ignorance of God's word are robbing the Christian women of many churches of this scriptural requirement, consequently of their nearness to God and power in His service.

9. It guards against other forms of worldliness.—History reveals the fact as the devotional covering slipped from the heads of Christian women, worldliness, in the form of immodest apparel and other inconsistencies, found a place on their persons and in their lives. Let all wavering Christians take heed. Read Luke 6:46.

10. It brings blessings.—

A faithful observance of all the commands and teachings of God's word can bring no other result than to win the favor and plaudits of our Master and call down His eternal blessings upon the servant so doing. See Matt. 25:23; Rev. 22:14.—D. H. Bender.

A REPEAL GIRL

Once I was an innocent, beautiful, virtuous religious, ambitious girl. I went to school and had lofty ideals of doing big things in life. I hoped some day to have a good husband and a happy home. I loved my church; I believed my Bible; I went to Sunday school; and was inspired to help the needy. I was much loved and admired by many friends.

Then from other folk whom I thought to be my friends too, I caught the "Repeal Fever." I bobbed my hair, rolled down my stockings, cut off my skirts, penciled my eyebrows, painted my lips, and stained my finger nails, I was made to believe that my happiness depended on being "smart," and that only popularity, pleasure and a sporty life

were ideal; and was told "everybody was doing it."

After hearing cigarette "ads" on the radio, seeing them in the magazines and on the billboards; and watching my so-called friends indulging, I too, was influenced to smoke, and got a great "kick" out of sitting in public places, puffing in other people's faces.

Having lost my desire to go to church or to be with church folk, I went with the crowds to the dance halls, the road-houses, the beer gardens, and to the cock-tail rooms. I soon became brazen enough to call for a drink at the bar. Soon I learned to gamble; played the races, and many after-midnight dates.

Now I have had my fling. I have been a "modern girl." I have had my "personal liberty." My virtue is gone; my religion is gone; my old-time friends are gone; my beauty is gone; my pride and holy ideals are gone.

Here I am, an ugly, bleary-eyed, blotch faced, cigarette stinking, and half crazed drunken sot. I have repealed everything that was good, noble, refined, beautiful, moral and

spiritual in my life. The few friends I have are as miserable as I am. My body is diseased; my heart is broken; my noble ideals are crushed; my motherly instincts dead; my good family name disgraced; my character ruined, my ambition gone; and my soul is damned forever. My past is evil; my present is hell; my future dark. Here I am waiting for death to end it all for I am nothing now but just a Repeal Girl.

"Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:13.)

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isa. 53:6.)

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:9-10.)

"For God so loved the world, that he gave his only begotten Son, that who so ever believeth in him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through him might be saved." (John 3:16.)

Sel., L. A. Shumake.

IS THE DEVIL IN MODERN AMUSEMENTS?

J. E. Conant

III. The Theatre

The theatre, as a commercialized institution, is morally rotten to the core, and this has been its nature from the beginning.

Macaulay, the historian, says: "From the time the theatres (in England) were opened, they became seminaries of vice. Nothing charmed the depraved audience so much as to hear lines grossly indecent repeated by a girl supposed not yet to have lost her innocence."

The fact that the theatre can never be anything but immoral is shown in numerous ways.

One is that it defies reform.

Over and again attempts have been made at reformation, but they have always failed. Garrick, Hannah More, Macready, Henry Irving, Edwin Booth, all tried it from the inside. Dr. Channing and Lyman Beecher tried it from the outside. They all got exactly nowhere.

Why?

Let the play writer, M. Dumas, the younger, tell you. In writing to a friend, he advised: "Do not take your daughter to the theatre. It is not merely the work that is immoral, it is the place The theatre must forever be immoral."

Every theatre in Philadelphia, after the first ones opened, was started in a spasm of moral reform, but they all descended, one after another, to the level of the rest.

A company of high minded people in New York tried reform by building their own play house and running it on a high standard. In a little over two years they had to quit, after they had lost over \$400,000. It cost them nearly half a million dollars to find out that the theatre cannot be reformed.

Macready, the actor, said:

"None of my children, with my consent, shall ever enter a theatre, or have any visiting connection with actors and actresses."

Olga Nethersole, the actress, said: "The only kind of play that can hope to meet with success among English speaking people at the present date is the play that is sufficiently indicated by the calling it 'immoral.'" That was before plays were as bad as they are now.

Dr. J. M. Buckley, Methodist editor, read 200 plays given in one season in New York, and only four were fit to be read to his family.

These things, all of them said by those who knew what they were talking about, tell with unmistakable clearness why the theatre cannot be reformed. The reason is very simple.

The moment the improper, immoral and criminal suggestiveness is reformed out of the plays, the box office receipts go down until the doors are closed. That is, it takes the portrayal of filth and crime to keep the doors open.

Any child can see that it is impossible to reform the filth out of an institution

that must have filth to run it, and yet keep the institution running at the same time. Of course such an institution cannot be reformed! Anyone who objects to nakedness, profanity and obscenity in the plays becomes, to the theatrical profession, a "fanatic" bent on destroying the amusement of the people—a person to be howled down with abuse.

For this reason the famous Copley theatre in Boston had to close a few years ago. It used only clean plays, but finally there were not enough clean plays produced to keep the doors open.

Another evidence that the theatre is immoral is that it degrades the audience.

Any institution that is compelled to present sin as a joke and immorality and crime as entertainment, can only degrade those who look on.

Not only the display of their persons, especially on the part of actresses, but also many of the things seen and heard in the plays, could not be talked about promiscuously by the men and women of the audience, without moral indency, and so they cannot be seen with-

out a degrading effect on character.

Charles M. Bregg, dramatic critic of a great Pittsburgh daily, said of the theatre: "It represents in some aspects the most violent worldliness, the most flaunting immorality, the most defiant sin and the most vicious influence. It seduces and corrupts under our very eye."

Many church members, willing to agree with Mr. Bregg as far as the ordinary theatre is concerned, are, however, sure that grand opera is so refined, so dignified and so cultural that it is in a class by itself, and that the plays are such that church members can properly attend.

M. Boucicault, a play writer, as he describes the content of "Norma," "Rigoletto," "Faust," "La Traviata" and others, reveals that they are all so viciously immoral that were it not for the beautiful music, and the foreign language in which the librettos are sung, they would be driven from the stage.

The producers of the opera "Salome" said it had a good influence second only to a sermon, and yet it is full

of filth.

A metropolitan opera singer who gave a recital of "Salome," surprised that its immorality should be called in question, is quoted as saying: "We either have to have these immoral stories or go without grand opera."

In his report of this opera, one dramatic critic said: "There was little that had not been equaled or surpassed in frankness in other operas which are accepted as a matter of course." That is, they are all alike, filthy.

Even if everything in grand opera were decent and proper, it is still the theatre, and to attend is thereby to patronize and approve of all the filth for which the institution stands.

E. M. Holland, an eminent comedian in New York, gave a very revealing testimony to the degrading effect of the theatre on character. He said:

"When I have a night off I go down to the Bowery, and there I see the people who used to come to see the Shakespearean plays ten or twelve years ago. They have gone steadily down the line."

The theatre also debauches the actors.

The plays themselves have an influence on the actors they cannot escape. It is a law of nature that we come to be like that which we habitually imitate.

The one who would successfully act the villain or the vampire must be a villain or a vampire, as far as possible, not only in acting, but even in thought. There is no escape from the influence on one's character in playing such parts.

The intimate associations, also, into which actors and actresses are compelled to be thrown by the nature of their employment, have even a more debauching influence.

Mr. Clement Scott, a leading theatrical critic of the London press, was asked for his mature convictions about the theatre as a place for a pure minded girl to make a living, and he said:

"A woman may take a header into a whirlpool and be miraculously saved—but then she may be drowned. One out of a hundred may be safe; but even then she must hear things she had better not listen to and see things she had better not see. It is nearly impossible for a woman to remain pure

who adopts the stage as a profession. Everything is against her, and what is more to be deplored is that a woman who endeavors to keep her purity is almost of necessity doomed to failure in her career. It is an awful thing to say, but it is still more awful that it is true; but no one who knows the life of the green-room will deny it."

Agnes Souret, actress, once called the most beautiful woman in Europe, said about the theatre: "There is not enough money or fame in the world to make up for the price a woman pays when she sells her beauty by way of the stage or the screen."

And Agnes Souret knew, for her published nakedness had told the story of a soul stripped of that womanly modesty that makes a woman's charms inviting and her fidelity to virtue glorious.

It is no wonder, therefore, that a great majority of actors and actresses are said to depart from the paths of virtue. How could anything else be expected?

And it is not because they are weak, but simply because they are normal

human beings forced into intimate situations that no normal human beings can withstand. They would have to be devoid of natural human instincts to resist the influences their employment forces them into. The steady stream of sordid divorce tales that keeps coming from their ranks tells all too plainly what their employment does to them.

And yet church members who pose as Christians are willing to endorse, by their patronage, a business that of necessity wrecks the morals of most of its employees! All decent people protested for many years against the saloon because it wrecked the morals of employees and patrons alike. Finally the nation rose up and outlawed it. Yet even church members patronize another institution that is doing the same thing, by a different method, simply because their selfish hearts demand dramatic and spectacular presentations. It is hardly possible to think of such people as Christians.

There are church members, so determined to patronize the theatre, that they fix up an alibi, talking eloquently about the "good"

that comes from a "moral" or "religious" play. They tell us the theatre began in the church as the "hand-maid of religion," and that such plays can be made to serve the same purpose to-day.

It is perfectly true that the drama, in its earliest form, was a ritual performance, and that it was introduced for religious purposes. However, it is also true that its essential nature, from the beginning, was pagan, not Christian. It could not then and cannot now be Christian. God's method of producing spiritual results is not by the external presentation of make-believe dramatic spectacles, but by the internal, unseen operation of the Holy Spirit. It is not by emotional appeals through the natural eyes, but by spiritual appeals through the eyes of the heart that spiritual truth comes to be known.

Aristotle showed clearly that, though produced in the theatre under the direction of the priest, the effect of drama in that day was only degrading in its nature. It could not have been other-wise, it cannot be now, for God never uses any

means for accomplishing spiritual results which He has not appointed for that purpose.

The only dramatic presentations of spiritual truth that God ever appointed for His church are baptism and the Lord's supper. His presence is in these very simple yet comprehensive dramatic displays of the truths of redemption, and He uses them to impress the heart with saving truth. He has appointed no other dramatic presentations in the church.

Even pageants do not belong in the church. If secular in nature, they are obviously out of place. If intended to produce spiritual results, they cannot possibly do so, for pageantry is a complete reversal of God's method for getting results. How can He be in it?

As to "good moral plays" accomplishing any spiritual results, a dramatic critic of a well known paper was not as blind on this subject as many church members. He said, "The theatre as a forum of morals is a joke, convincing nobody who is not already convinced. An honest sermon by an honest expounder of the word is

worth, as a moral catholicon, all the happy endings that ever turned any play into a lie."

Sir Arthur Pinero, the wisest of playwrights, said that the exhibition of the most miserable of his transgressing heroines never deterred a woman from doing what her baser instincts told her to do.

As to the so-called "religious" play, probably the Passion Play stands at the top of the list, and in more ways than one.

Dr. S. E. Wishard, having first studied the matter from every angle, said that this dramatization of the crucifixion was the most stupendous act of sacrilege that could be devised. That any sinful man should consent to impersonate the divine Redeemer is the very act of purchasing our redemption seemed to him almost past belief. That this should be conceived of as a Christian performance seemed equally incredible.

"The American Evangelist," commenting on the Passion Play, said: "To the spiritually minded, the very attempt to dramatize the atonement is in itself an impiety, and their gate re-

ceipts suggest the price of the Potter's Field The net result upon actors and observers can only be weakening of the divine appeal of the Cross and a blurring of the line between the holy and the profane."

Spiritual results can never be obtained except through the work of the Holy Spirit on the earth. The Holy Spirit never works through any means God has not appointed, and certainly not through such an institution as the theatre, or anything that can even remotely sanction the theatre. The imagined spiritual results from seeing a "moral" or "religious" play are therefore nothing but the stirring of surface emotions,, with the beholder left farther from God after it is all over.

This is why the Church Fathers, Cyprian, Tertullian and others, in the days immediately following the apostles, sounded the strongest possible warning against the theatre, and condemned church members unsparingly who attended. The churches themselves also denounced the drama with uncompromising vehemence.

For this same reason, churches today that are determined to stay clear of the world will not only condemn the theatre without compromise, but will avoid all pageantry in the church, because the pageant can so easily become an appetizer for the theatre.

Of course, there will always be members in the churches whom the devil will catch as monkeys in are caught in Algiers. The peasants hollow out a gourd, leaving a hole just large enough to admit a monkey's paw with fingers straight, and then make the gourd fast. Rice is put in the gourd. The monkey puts his paw in, closes it around the rice, but can't get it out while he holds on. Not being willing to let go of the rice to release himself, he is caught. The peasant then does with him as he pleases.

Just so, a church member will grasp the theatre, the card game, the dance, and as long as he holds on, the devil has him captive to use in his business of leading others astray. He is caught in the devil's monkey-gourd.

"Good moral" and "religious" plays are his most effective traps. They cap-

ture more people than the downright evil plays. For this he uses church members most effectively. It is a terrible thing to see the devil get so much of his best enemies!

help from his professed
(To be continued.)

NEWS ITEMS

NOTICE

The Ridge congregation will begin a series of meetings August 18th, followed by a love feast August 25th. These meetings will be conducted by Elder J. L. Myers of Loganville, Pa. We extend an invitation to all who can be with us during these meetings.

Irene Harris, Cor.

BARTON, MD.

We, the Dunkard Brethren of the Broadwater congregation, held our council July 15, 1939, at 7:00 p. m.

Meeting opened by singing hymn No. 81. Elder Minor Leatherman read Col. 3, and led us in prayer. All matters were taken care of in a Christian manner.

We will begin our series of meetings on Sunday, August 6, 1939. Love feast to be held Saturday, August 19, 1939, with the meeting closing on August 20th. Bro. B. F. Lebo of Carlisle, Pa., R. 1, will hold

our series of meetings.

Anyone wishing to join us in this meeting is welcome. We will be glad to have you come.

Let us pray in behalf of Bro. Lebo that he may win some souls for the kingdom of God, and strengthen us that are trying to follow Jesus.

We pray God's richest blessings upon you all.

Carl H. Broadwater, Clerk.

NEWBERG, ORE.

The members of the Dunkard Brethren church in Newberg met together in regular quarterly council the evening of June 21st. Bro. J. A. Reed opened the meeting, reading for a scripture I Peter 1. Our Elder, E. L. Withers, then took charge and business was conducted in an orderly manner.

For some time we have been planning a series of meetings but up to now have been unable to secure a minister to hold them. Present indications are, however, that such will be possible early in the fall if not sooner. As the Lord wills.

We also expect to have a love feast in the near future, an occasion two which we all look forward with eager anticipation.

The church here would very much appreciate brethren and sisters coming through or near Newberg to stop with us. Also any wishing to change location would receive a hearty welcome at this place.

May the Lord bless all His faithful followers.

Sister Elsie Harlacher, Cor.,
R. 2, Box 104, Newberg, Ore.

MIDWAY, IND.

The Midway Dunkard Brethren church met in council June 21st. Bro. Koontz opened the meeting by reading I Pet. 2, and leading in prayer. Bro. Peter Lorenz moderated the meeting.

Arrangements have been made for our love feast August 26th, an all day meeting. We are planning on a two weeks' meeting beginning August 6th, held by Bro. Peter Lorenz.

Because of the death of our Elder, D. P. Klepinger, Bro. Lorenz was elected our presiding Elder for the remainder of the year.

An election was held for a minister and the lot fell to Bro. Ralph K. Frantz.

Sunday, July 2nd, Bro. L. W. Beery and his family were with us in our services, Bro. Beery preaching for us and also assisting in installation services.

Ralph K. Frantz, Cor.,
Peru, Ind.

NOTICE

We are holding our love feast at the Dallas Center, Ia., church Aug. 26-27, and the series of meeting will begin August 13th. Speaker, Bro. A. G. Fahnestock of Lititz, Pa. Come and enjoy these services.

C. R. Gehr, Cor.

OBITUARY

MYRLA ELLEN MAST

Daughter of James and Lydia

Kendall Strebin was born March 8, 1898 and died at the Irene Byron Sanatorium June 12, 1939, aged 41 years, 3 months and 4 days.

On September 11, 1918, she was united in marriage to Virgil Mast. To this union were born five children, four sons and one daughter, Of these only one son survive, the others having died in infancy.

In 1910 she united with the Church of The Brethren and in 1926 transferred her membership to the Dunkard Brethren.

Myrla was conscientious, humble and sincere in her Christian experiences. She ever desired to walk worthy of her Lord, who to her was a living reality.

She was a lover of home and much concerned about her family.

She had been a sufferer of diabetis for several years. On January 20th, she became ill with pneumonia, which proved to be tubercular. She was taken to the sanatorium at Ft. Wayne on March 7th, where it was thought she was getting on well. She suddenly became worse and on the morning of June 12th, the spirit answered the call and went to God who gave it.

She leaves to mourn her going the husband, a son, Doyt, at home, a nephew, Jimmy Lantz, whom she had lovingly cared for since the death of his mother five years ago; her mother and step-father, Mr. and Mrs. Albert Lantz, one sister, Mrs. Esther Sommers, three half-brothers, Berl, Myron, and Dwight Lantz, one half sister, Iona Lantz, all of Greentown, Ind., and a host of relatives and friends.

Funeral services were conducted June 14th at the Plevna church with

Bro. J. P. Robbins in charge.

Iona Lantz.

ALWAYS SHINING

Never once since the world began
Has the sun ever once stopped
shining.

His face, very often, we could not
see,

And we grumbled at his incon-
stancy,

But the clouds were really to blame,
not he,

For behind them he was shining.

And so, behind life's darkest clouds,
God's love is always shining.

We veil it at times, with our faith-
less fears

And darken our sight with our
foolish tears,

But in time, the atmosphere always
clears,

For His love is always shining.

Sel. Franklin Pierce.

APPROVED UNTO GOD

D. M. Click

Paul, the great apostle to the Gentiles, wanted Timothy to be approved as a good preacher to the men and women that he might preach the gospel too, not only Timothy, but you and I, dear brother preachers. Let us show our light to the world so that others may see our good works and be constrained to glorify our

Father who is in heaven.

This the first Sunday in June, our Sunday at the Conference of our Dunkard Brethren yearly meeting. I do hope and pray that there are a great many of our dear brethren and sister there praising God for the glorious privilege of enjoying the yearly meetings where we can hear so many good refreshing sermons from our ablest ministers.

I had hoped to attend this conference, but as my brother in the flesh had been sick for about two months, I was not able to get away from home at this time. We find there are some of our members who do not care at all to attend our annual meeting or district meetings. I have always desired to go to yearly meetings. Most surely we should desire to work with our dear brethren and sisters.

In these large gatherings of our people, "We beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him."

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be re-

vealed, the son of perdition. The worldly class separated themselves from the plain truths of the gospel and drifted with the worldly ways, and are still going more and further from Christ's plain teachings. He says come out from the world, but they are on the other hand going more and more with the sinful ways of the world. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

Paul was very careful to instruct Timothy to be a very careful teacher of the gospel, thereby leading others in the way of truth and righteousness, for we know the evil one is ever ready, going about as a roaring lion, seeking whom he may devour.

Dear brethren and sisters, let us all pray for each other that the meek and lowly Savior may sustain each and

everyone of His humble followers so that we may be ready when our Lord and Master shall come the second time, for his followers.

Grand Junction, Colo.

THE TWO ROADS

There are two roads to travel—the broad road and the narrow road, the way of many and the way of the few, the unsafe way and the safe way. (Matt. 7:13-14.) There is no middle pathway running between. There are just two routes—no more, and no less.

The way into the narrow road is through the strait gate. The way into the broad road is through the wide gate. It is hard to enter the strait gate but it is easy to enter the wide gate. God will not, and the world cannot, widen the strait gate. The devil will not and the world cannot, narrow the wide gate.

The strait gate admits only one at a time. The wide gate permits throngs at a time. One has to make himself small by humility to get in at the strait gate. But man may make himself

large by pomposity, and get in at the wide gate.

The narrow road rings with the tread of solitary footsteps. The broad road resounds to the tramp of millions of feet. It would be lonesome in the narrow way, were it not for the One who journeys with us.

Suspiciously easy moral roads may lead to destruction, therefore head for the hard one. If ever in doubt, take the hard road, and not the easy one, and you will not travel wrong. While it may be hard walking in the narrow way, stay on it. While it may be easy walking on the broad way, keep off it.

The narrow road is rough and steep, but it ascends. The broad road is smooth and sloping, but it descends. One is the road to eternal life. The other is the road to eternal death. The narrow road stretches onward and upward, until it reaches the very gates of heaven. The broad road extends onward and downward, until it widens into the very gates of hell. On which road are you traveling? —Chas. G. Bellah.

Selected from the Signs of The Times, by B. A. Myers.

THE IMAGE OF GOD

When God created man and placed him in the beautiful garden, he was perfect and holy, the very image and likeness of God. There was nothing to mar his happiness, all was perfect and lovely, but when he disobeyed God's command he was no more the image and likeness of God, he was the image and likeness of sinful man.

Then God made thorns and thistles and weeds to grow. It was no more the beautiful garden man was placed in, but instead, he had to earn his bread by the sweat of his brow, and it has been thus all along down the ages, man has to dig thorns and thistles and weeds not only from the soil he tills, but also out of his life and soul. The things that Satan scatters along to draw us away from God and His word.

We have to be constantly guarding our thoughts and actions lest we be overtaken by Satan's cunning devices.

What a pity that our foreparents yielded to his cunningness. But we can overcome them if we take Jesus

for our friend and guide, and say like He did, "Get thee behind me Satan." We have a friend that is able to give us eternal life and He is now preparing a place for all those that love and serve Him, and more than that, He is at the right hand of God interceding for us. What a friend we have.

—Selected.

NOTICE

If your subscription has expired and you have not yet renewed, please send us your renewal at once as we expect to correct the mailing list soon.

—Editor.

SENTENCE SERMONS

No man or woman of the humblest sort can really be strong, gentle pure and good without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

The only way to keep alive physically, mentally and spiritually is not to hang onto what self was yesterday or a minute ago, but to take hold of what it can be now!

—
Making mistakes is not as

bad as being so afraid of making them that we do nothing.

These things of this world, like Absalom's mule, run away and leave us when we have most need of them.

ADULT SUNDAY SCHOOL LESSONS

July 2—I Tim. 3:1-16.
 July 9—I Tim. 4:1-16.
 July 16—I Tim. 5:1-25.
 July 23—I Tim. 6:1-21.
 July 30—II Tim. 1:1-18.
 Aug. 6—II Tim. 2:1-26.
 Aug. 13—II Tim. 3:1-17.
 Aug. 20—II Tim. 4:1-22.
 Aug. 27—Titus 1:1-16.
 Sept. 3—Titus 2:1-15.
 Sept. 10—Titus 3:1-15.
 Sept. 17—Phile. 1:1-25.
 Sept. 24—Heb. 1:1-14.

PRIMARY SUNDAY SCHOOL LESSONS

July 2—Saul Escapes From His Enemies. Acts 9:23-31.
 July 9—Peter at Lydda and Joppa. Acts 9:32-43.
 July 16—The Story of Peter and Cornelius. Acts 10:1-48.
 July 23—How Peter Got Out of Prison. Acts 12:1-19.
 July 30—Paul and Barnabas on the Isle of Cyprus. Acts 13:1-13.
 Aug. 6—Paul Stoned at Lystra.

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Acts 14:8-20.

Aug. 13—Paul and Silas Go to Europe. Acts 16:8-24.
 Aug. 20—Singing in Prison. Acts 16:25-34.
 Aug. 27—Paul Tells About the True God. Acts 17:22-34.
 Sept. 3—Books Burned at Ephesus. Acts 19:11-20.
 Sept. 10—Paul Preaches All Night. Acts 20:1-12.
 Sept. 17—Giving Paul Good-bye. Acts 20:18-38.
 Sept. 24—Paul's Nephew Helps Paul. Acts 23:12-24.

BIBLE MONITOR

Vol. XVII

August 15, 1939

No. 16

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

PROPHECY FULFILLED

It is interesting to note how distinctly many of the things foretold by Jesus and the New Testament writers have been fulfilled in the history of the church of late years. One cannot meditate seriously upon these things without recognizing the perilous days in which we are living and the need of a close walk with our God lest we be deceived and lead astray from the truth, or enticed and fall from the plane of virtue and integrity. In these modern times there are so many things to attract us and divert our minds from things that are sacred, pure and holy, that we are apt to become careless and indifferent and forgetful of the fact that we are to live soberly, righteously and

godly, regardless of the conditions that exist round about us.

In reply to the question of the disciples as to when his second coming, and the end of the world would be, Jesus made this statement: "And Jesus answered and said unto them, take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famine and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and

ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another, and many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." (Matt. 24:4-12.)

There are several matters that should be of particular interest to Christian people in this passage of scripture. We can expect to be afflicted and persecuted in this period of time in which we are living. This has been, and is being fulfilled wherever people earnestly contend for the true faith. The hatred of the nations of the earth has long been in evidence and is growing in intensity the world over.

Notice the effect that this has upon the church: offences, betrayals and hatreds, and the rising of false prophets whose efforts increase the wickedness and ungodliness until iniquity abounds on every hand to the extent that the love of many—love for God, love for the atoning Savior, love for the church and love for one another grows cold.

When love in these matters grows cold, men go down, down, down. Is this not a picture of conditions in the present day?

Other passages of scripture deal further on this matter. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. (II Peter 2:1-2.) Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. (II Pet. 3:3.) For I know this, that after my departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29-30.) For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall

turn away their ears from the truth, and shall be turned unto fables."

One needs but to look about him to see the fulfillment of these prophecies in our day in professing christendom. Truly it is alarming to see the conditions that are existing, and with little warning being thrown out to cause folks to see the dangers of these things. Surely, as we view the situation, we can declare as Paul to the Romans, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." (Rom. 13:10-14.)

SPIRIT OF ANTI-CHRIST

Ada Whitman

We are living in an age of great unrest and deception. "Deceiving and being deceived." There was a

time when Satan boldly persecuted and killed the Christians, but he found this did not accomplish his desired end, that of destroying the church, for persecution scattered them and thus the gospel was carried to a greater number.

In these latter days he is using a more subtle way, that of deceiving, and "It is no great thing if his ministers also be transformed as the ministers of righteousness." A hypocrit in the pulpit is a dangerous thing, and many well meaning people are being deceived by these modern preachers, who by their much knowledge from man, "and by good words and fair speeches deceive the hearts of the simple." (Or innocent.)

These deceivers are anti-christ. The prefix anti means against, opposed to. So antichrist would mean opposed to Christ: and as Christ is the word, to be opposed to any of the word would be antichrist. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ." (II John 7.)

BIBLE MONITOR

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Some folks have been lead to believe that to confess not that Jesus Christ is come in the flesh" is to deny only the virgin birth.

Jesus was the word in human flesh revealing the glory of God. "The word was made flesh and dwelt among us,, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." (John 1:14.)

So to "confess not that Jesus is come in the flesh"

is to deny the word. To deny any of it is a "deceiver and antichrist" and not just the virgin birth.

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and Son."

"Whosoever denieth the Son the same hath not the Father; but he that acknowledgeth the Son hath the Father also." (I John 2: 22-23.) So to deny the word is to deny Father and Son.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hat not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (II John 9.)

The doctrine of Christ is his word. We have many deceivers who admit the virgin birth and blood of Jesus, but deny other of his doctrine, such as trine immersion, feetwashing, Lord's supper, close communion, the prayer veil, non-conformity to the world, discipline in the church, etc. They try to reason these commandments away by calling them non-essentials or that they were Jewish customs, or that they

would do for the age in which they were written, but not for this modern age.

There are no non-essentials in God's word and it takes the same gospel to save souls today as it did when it was given.

"All scripture is given by inspiration of God, and it is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16-17.)

These are false teachers with a false doctrine. Jésus and the disciples warns against being deceived, and of the great danger of it. I will quote from the Monitor, of a few years ago as to false doctrine. "Everything in opposition to the true gospel is false doctrine. The gospel perverted is false doctrine. Compromise of gospel truth makes it false doctrine."

They are running to and fro with a great zeal, "but not according to knowledge." And many of their activities appeal to the carnal man rather than to the spiritual; and "they wrest the scriptures unto their own destruction."

Jésus said, "For many

shall come in my name, saying, I am Christ; and shall deceive many." (Matt. 24:5.)

"Then the Lord said unto me, the prophets prophesy lies in my name: I sent them not, neither have commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart." (Jere. 14:14.)

"I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied." (Jere. 23:21.)

These prophets were not sent by the Lord, yet they claimed to prophesy in His name. These modern preachers claim to be preaching Christ, but by their very words they deny Him. A man teaching by the spirit of God teaches a full gospel and does not proclaim any other way but Jesus' way.

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." (I Cor. 12:3.)

They may call him "Lord,

Lord," but if it is not by the Holy Spirit He does not know them.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils? And then will I profess unto them I never knew you: depart from Me ye that work iniquity." (att. 7:22-23.)

The reason they don't preach the truth is because they don't have it. "The Spirit is truth." (I John 5:6.) God's word is truth. Every true servant will testify to the whole gospel of Jesus. The power of spiritual life is given to those who receive Him by believing in Him, and to believe in Him is to believe all His word. So if they have not the spirit, they can not preach the truth, for it isn't revealed only through the Spirit.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear that shall he speak: and he will show you things to come." (John 16:13.)

Many are being deceived by false literature and the

radio. I hear some say, "O, but we hear some good sermons over the radio," but when we take into consideration the very things these leaders believe, and the foundation upon which they are building, let us be careful lest we give our approval to something that God does not approve.

We need to feed our souls on the very best, and that is nothing less than the entire word in its purity, and we don't get this from the radio preachers. Paul instructed Timothy to "preach the word." This means nothing more, nothing less, for we are not to "take from nor add to." Then doesn't it seem reasonable that a child of God is to give his time to nothing more, nothing less?

Some say, "O, well, I can pick out the good and leave the bad." If the foundation is wrong how can it be good? How can we say a thing of deception or misleading is good? "Building on sand it will not stand." Be careful lest the seed of doubt be planted in our minds and we be deceived. The foundation of the Lord is steady. "Nevertheless the foundation of God standeth sure, having this seal, the

Lord knoweth them that are His. And, let every one that nameth the name of Christ depart from iniquity." (II Tim. 2:19.)

We also should consider those who are not so strong and established in the faith. They may not be able to discern the so-called "good from the bad" and by our influence they too would "tune in" and they might be misled and deceived. We are our brother's keeper. Let us be careful of our influence.

I believe if we spend the time, given to the radio, in reading God's word, and in quiet meditation and prayer, we will receive a greater blessing and this time will be truly spent for the Lord.

In speaking to the disciples about the Pharisees, the false leaders of that day, Jesus said, "Let them alone; they be blind leaders of the blind, and if the blind lead the blind, both shall fall into the ditch." (Matt. 15:14.)

What are we to do with the false leaders in our day, give them our time or leave them alone? The Jews were a separate people and were not to have anything to do with the surrounding nations. It seems to me

these nations compare to the different faiths; and the Christians are to be a separate people for Jesus established one faith and there is one Lord, and one baptism. How are we going to truly let our light shine as a separate people if we give part of our time to another faith? "Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord God with all your heart and with all your soul." (Deut. 13:3.)

"And because they received not the love of the truth, that they might be saved God shall send them strong delusion that they should believe a lie and be damned."

Recently I attended a funeral where the sermon was preached by a minister of one of the popular churches of today. In the course of his sermon he said, "No matter how we live we are sons and daughters of God. It is hard to separate the human from the divine." Such teaching is deceiving, and by it folks are made to feel at ease, and are not warned to prepare

to meet their God. Only one side of conditions is pictured. The loving kindness of God is stressed to such an extent that the impression is left that all will be saved. They do not warn of the wrath of God also, and that He demands obedience to his word, and that he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." (Matt. 7:21.)

"Heaven is a prepared place for a prepared people." And there are conditions to be met to become sons and daughters of God.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II Cor. 17-18.)

It requires separateness from the world in conduct and life and dress, and not to touch the unclean thing. Anything not in harmony with God's word is unclean.

The trend is universal brotherhood. May we be careful as to what we give

our time, and shun Satan's deceptions wherever found whether in pulpit, radio or the written page, that God's name may be glorified.

"Humanity does not like what God says, but what man says. Satan does not come to us revealing his horrible purpose but in the guise of something good and desirable. But it is not the highest good or best possible."

Those who are entrusted with the gospel and directed by the holy spirit, do not use man made schemes, but have only God sent messages to deliver to a sinful world. These man made devices are Satan's deceit to get folks from the true path of duty.

We are not to believe all teachers who boast of the Spirit, but we are to try them by God's word. "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard it should come; and even now already is it in the world." (I John 4:2-3.) And in the fullness of time

the great personal opponent of Christ will be revealed in the fullness of the spirit of antichrist, but his power then will be of a short time.

May we spend our time and devote our whole efforts thruly in the service of the Lord, and not in that which may deceive, but for a full gospel, and thus our souls will be purified, and God's name glorified.

West Millgrove, Ohio.

IS THE DEVIL IN MODERN AMUSEMENTS?

J. E. Conant

IV. The Picture Show

The stage is bad enough, God knows, but the screen is far worse in its effects. Not only does it reach many times more people, since picture shows are everywhere, but it makes many more criminals. It reaches millions of children and youths in their impressionable and formative years, and gives them twisted, degrading and criminal ideas of life before they have a chance to form correct moral judgments.

By the very nature of its

influence, crime is the chief contribution of the picture show to American life.

Roger Babson, the outstanding fact finder of the nation, says that two-thirds of the crime and lawlessness of the United States can be traced to the moving picture theatres.

In 1908 the average age of criminals in this country was 32 years. By 1918 it had come down to 22 years. Now it is the latter 'teens, with the most atrocious crimes committed by boys not yet 20 years old. The first six months of 1933, the largest number of arrests were 19-year-old boys. The chief culprit in the production of this terrible wreckage of young life is the picture show.

In a recent survey running across four years, which was both thorough and impartial, as to the effect of the picture show, it was found that pictures, according to the report, "exert a profound influence on the habits and behavior of children."

The New York World said: "Thousands of cases of crime and vice can be traced to the morbid and demoralizing influence of

the picture show."

The book, "Our Movie-Made Children," tells many heartbreaking effects of the movies upon the youth of our country.

It reports that in a certain thorough investigation, over thirty major forms of crime methods, learned by seeing the movies, were confessed by a company of 17-year-old boys waiting trial.

Of the convicts studied, twenty per cent said that the movies had taught them the ways and means in theft and robbery.

Of 252 delinquent girls, 54 per cent stayed away from school to go to the movies. Over onethird of them had trouble with their parents over movie attendance, and about twenty per cent of them had run away from home after trouble from that cause.

Many girls and young women who had gone wrong admitted that the movies had made them dissatisfied with their own clothes and manner of living, and had started out to achieve motion picture standards. Trouble had resulted.

This investigation stated that the road to moral delinquency "is heavily dotted

with movie addicts, and obviously it needs no crusaders, or preachers, or reformers to come to this conclusion."

Anyone at all capable of consistent and serious thinking cannot fail to see numerous reasons for this.

One perfectly obvious reason is the accumulating effect of impressions received, especially by the young, in their very frequent attendance at the shows.

Not many children are naturally inclined to vice or crime. Thousands would never go into them if they did not form the habit of thinking in such terms as they watch the scenes that flit across the screen.

It is an inescapable law of human nature that evil suggestions which are not accepted at first, will, if frequently repeated, be yielded to at last; first uneasily, then more willingly, and finally with a dulled and consenting conscience.

This is especially true of the young, who are not safeguarded by correst and well established moral judgment. Nothing sets forth this law of nature any better than the familiar

lines of Pope in his "Essay on Man:"

"Vice is a monster of such frightful mien,

That to be hated needs but to be seen;

But seen too oft, familiar with her face,

We first endure, then pity, then embrace."

Will Hays, the moving picture czar, gave an address a few years ago on "Motion Pictures," at a dinner tendered to him in New York by the publishers of the United States.

In his speech he accepted for the picture show industry the responsibility for showing, for the sake of the youth of America, "the right kind of pictures," as he called them, by which he meant clean pictures.

As his fundamental reason for accepting this responsibility, he gave this very law of human nature which Pope has set in these lines, and pleaded for help in attempting to clean up the industry. Because of the inescapable effects, especially on the young, of vicious pictures, and speaking of the 20,000,000, one-half or more of them children, who go to the shows every day, he said:

"They come with no other

preoccupation; they come indeed in a mood which has deliberately put out of their minds all other distractions. They come not out of duty, as they go to work or to school; they come not out of solicitation, as they go to political or other public meetings; they come out of their own wish and inclination. They come, in short, in a mood of relaxation, or reception—in precisely that state of mind and emotion in which a master psychologist, a great teacher, would want them to come, having in mind the desire to make the strongest impression upon them; in the most plastic state for receiving and holding impressions."

No one could have presented a stronger or more appealing natural reason for helping to clean up the picture shows. But the amazing thing about it is that Will Hays seemed to be so wholly blind to what human nature in sin is really like. Apparently he actually thought it could be done!

It is no wonder that the editor of the humorous magazine, "Judge," gave him the laugh, a few weeks later, throwing in a little sarcasm for good measure.

"'Clean up the movies' is the slogan of Elder Will Hays, of the First Presbyterian church, of Sullivan, Ind., who happens for the moment to be dictator of the moving picture business in America.

"Elder Hays is a grand little man, and his aspiration is beautiful to see, but it is a bit under-engined. The movies will not clean up—not much. . . . You can't clean up the movies without giving them voice, color, character, wisdom and distinction.

"The minute intelligence is injected into them, the movie audience wanders away, bored to a crisp and delicious brown. The movie is dirty because it is a low order of entertainment, appealing to one sense only, requiring merely action to carry its message. And action makes an appeal to the mind that reduces reason to its lowest terms. . . . To clean up the movies is like going at a leopard with kalsomine."

How amazing that the editor of a worldly magazine should see this, while church members and even ministers remain totally blind!

It turned out, naturally

enough, that the attempt to clean up the shows only made a bad matter worse. J. Ray Johnson says in *The Christian Century*:

"Groups of men and women, representing the better elements of society, protested vigorously and tried by legislation and otherwise to control the screen, but the more sharply the protest was made, the more luridly the producers advertised their wares, and the greater the throngs that flocked to the picture palace.

"It became known that all that was necessary to insure great crowds was to obtain the condemnation of the newspapers and the clergymen, and to have the pictures publicly branded as immoral."

Of course! With fallen human nature what it is, how could it be expected to be otherwise?

Spurgeon was once in an humble cottage in which the floor looked fearfully dirty. He wondered why it was not scrubbed. Upon looking more carefully, he noticed that the floor was the ground itself. The more such a floor is scrubbed, the worse it will get.

Exactly so with the picture shows. The greater the effort to clean them up, the dirtier they are sure to become.

Another evil influence of the screen lies in its effects on the mental powers and vital energies.

Educators all over the land say that the pictures "unsettle the brain from real work, and put the mind of both old and young into such a condition as to make it impossible to do any hard, concentrated thinking."

Dr. Sanger Brown, II, chairman of the New York State Commission on mental defectives, said:

"To go and sit for hours on end watching a procession of visual images that are poured into the brain, is the equivalent of bringing up a spoon-fed mind."

Of their lack of recreational value, especially for children, Prof. G. T. W. Patrick says in his book, "The Psychology of Relaxation":

"In no sense can moving pictures be included in forms of relaxation for children. On the contrary, their effect is to speed up a mental life already under too much stimulation. The con-

centration of attention, ever mined by the plot interest and by the rapidity of the changing scenes, is an effect quite the opposite of that which recreation and relaxation seek to attain."

The moral, mental and physical influence of the screen, therefore, especially on children, is lacking in those values that have any meaning in life, and is even productive of harm.

Not only the cumulative influence, but also the actual illustrations of crime indicate another reason why the screen fosters crime.

"That which enters the mind through the eye never comes out," is an accepted observation. And when that which enters through the eye actually shows youth how to commit crime, what can the effect be but crime?

The Chicago Tribune made a canvass at random of school children to find the effect on them of picture shows, and it was found that out of 268 children talked with, 188 had received bad views of life's duties, and 40, views of no value. So here lies the pathway to the final crack-up of American culture and decent society.

Out of 246 were 169 who were taught lack of respect for authority. Good prospects, these, for the anarchists a few years hence.

Out of 213 were 151 who had been taught too mature notions of sex life; of 155 there were 108 who had already received damage to their modesty and purity; of 145 there were 99 who had been taught disregard of the marriage ties. That is, the picture shows are heading this nation for the rocks of moral degeneracy.

The Detroit News said:

"Are we reaching a point of national decadence that will permit every form of vice to be paraded before even children—chief patrons of the residential motion picture house? . . . The child mind is presented with the most degraded of all life under the flimsy pretext that there is a moral hidden somewhere in the filth paraded over the celluloid. . . There in the darkened theaters the young of our city are having displayed before their eyes all that any sane mother or father would shield them from."

Professor Dale, of Ohio State University, checked up on 115 films taken at

random. He found that the audiences were entertained with 71 deaths pictured in 45 films, and 406 crimes accomplished and 43 attempted in the whole 115 films.

The New York World said of the picture theatre before it was as bad as it is now:

"We consider the moving picture show as it is run today as one of the most virulent centers of moral infection there is . . . Here may be thrown on the screen, in the most realistic manner, every crime in the calendar, enacted as if in real life. Can any one doubt what the effect of such an exhibition can be?"

Only those who deliberately refuse to accept the abundant testimony of a host of competent witnesses.

Another reason why the picture shows help to produce criminals is that they challenge the youths of the audience to go out and commit crimes they have seen portrayed.

Every normal, healthy boy has the spirit of adventure. The screen pictures adventures in crime. It makes crime look easy. Many a boy is thus led to go out of the show and try it. Find-

ing he can get by with it, he starts on a career of crime. Thus the thrill of adventure, if nothing else, adds another criminal to the growing list, taught how in the picture show.

Seventeen safes had been cracked in a certain district in Chicago. The safe-crackers were finally brought in. The police captain, looking up from his desk, saw four school boys from the same school, two of them 13, one 15, and the leader 16.

Asked in amazement if they had done those jobs, the leader said boastfully:

"Sure! We did all those jobs. Seventeen—maybe it was eighteen. And we did it better than the guy in the picture, too. He had to use some nitro, but we bored some holes and the knobs pulled off . . . I guess we got maybe a thousand bucks."

And yet parents, who would be crushed to earth if their own boys were involved in such a thing, will patronize and sanction the very institution that is daily leading other mothers' boys into it! What can be the spirit of such parents?

The biggest challenge, however, to the spirit of ad-

venture is found in the "good plays" which "teach a moral," in which the villain always suffers and the virtuous are rewarded. No plays present a greater challenge to adventurous boys than these.

In the first place, a wide awake boy will always see or think he sees how he could do the crime portrayed and not get caught. He will call the criminal in the picture who is caught a fool or an idiot, and then go out to commit the "perfect crime."

And in the next place, there is nothing to restrain him. The Holy Spirit alone can deter a sinful soul, youth or adult, from making an evil choice and since He never uses such an evil agency as the theatre, the restraint from the warnings in the picture are all off. A warning from such a source is nothing but a joke.

So it turns out that the "good" picture that "teaches a moral" or "gives a warning" becomes a tremendous challenge to the spirit of adventure, and crime too often follows.

The most serious reason, however, for regarding the picture theatre as an agency

of evil is the ridicule heaped upon sacred things in the pictures.

Thus is the picture show steadily robbing us of all that is sacred and worth while in life.

"The nations that forget God shall perish," says God's word, and the picture theatre is fast speeding up this nation's forgetfulness of God, as Hollywood increasingly justifies the reputation of being a close second to Sodom and Gomorrah.

(To be continued.)

THE REVELATIONS

Wm. Root

Chapter 7

The seventh chapter is a revelation of the sealing of the saints of God, those who were redeemed, by the shedding of the blood of His Son, and their security and reward in heaven.

In the first verse we read, "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on any tree."

"After these things," meaning the things described in the sixth chapter, the disturbances that are to come upon the earth, during the last days, the distress and anguish that will be experienced by the children of men, when they shall cry for the rocks and the mountains to fall on them and hide them from the wrath of the Lamb.

After the revelator was permitted to see the fate of the wicked he is now permitted to see the protection and sealing of the saints.

God will take care of his own, in that great and awful day.

"The 'four angels standing on the four corners of the earth, holding the four winds of the earth,' etc., would teach us that the eternal God is the ruler of the universe, and that his angels are on the job, ever ready to protect and deliver his own.

The Psalmist had said, "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Psa. 34:7.)

This shews that God is the one who rules the elements of this world, he controls the wind.

David said again—"Fire, and hail; snow, and vapour; stormy wind fulfilling his word." (Psa. 148.8)

"Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? What is his name, and what is his Sons name, if thou canst tell? (Psa. 30:4.)

And we remember Jesus and how "He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." (Mark 4:39.)

It was the same God that sent his angel and shut the mouths of the lions, that they hurt not Daniel. (Dan. 6:22.)

Paul said, in speaking of the angels, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14.) We believe that these four angels, "holding the four winds of the earth," represent to us, that the saints of God will receive divine protection and deliverance, from the wrath of the rider of the white horse and also deliver-

ance from the plagues that will come upon the earth, during the great tribulation, that their redemption is sealed.

In the ninth chapter, which we believe to be treating on the tribulation, we learn that "there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." (Rev. 9:3-4.)

In this again we are made to think of the protection of the saints and the unprotection of the wicked.

In the second verse, "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees till we have sealed the servants of our God in their foreheads."

As we have said we be-

lieve the vision was pointing to the future, to that great and awful day, when all men will be weighed in the balance of God.

To the time of the riders of the black and the pale horse. "And I heard a voice in the midst of the four beasts say, a measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." (Rev. 6:6.)

The angel from the east, which would possibly represent the rider of the black horse, commands that the earth, and the sea, and the trees therein be not harmed, until the sealing of the servants of God.

Saints of God have the promise of Gods seal, when they receive and hold in possession the Holy Spirit of God in their heart.

Paul says, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4:30.)

Again he says, "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His." (II Tim. 2:19.)

The Revelator testifies in

chapter 14, verse 1, that the time will come that those who receive the seal of God in their foreheads will stand on Mount Sion, with the Lamb of God.

"And I looked, and lo, a Lamb stood on Mount Sion, and with him an hundred forty and four thousand, having his Fathers name written in their foreheads." (Rev. 14:1.)

And again there is the same promise, to the servants of God in Rev. 22:4, "And they shall see his face; and his name shall be in their foreheads."

The fourth verse says, "And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." And the next four verses gives the sealing of each of the twelve tribes, of twelve thousand each.

To the writer the one hundred forty and four thousand represents God's spiritual Israel, the first fruits unto God and unto the Lamb. (See Rom. 11:16.) In other words the Jews, who are God's chosen people. In the sealing of the servants of God it seems meet,

that God would recognize or mention Israel first, then the great multitude, which no man could number. We believe the Jews were mentioned first, because of God's promise to His servant Abraham.

God said, "And I will bless them that bless thee, and curse them that curseth thee: and in thee shall all families of the earth be blessed." (Gen. 12:3.)

It would seem from the voice of the angel "and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea," that the destruction of the same should be withheld until after the sealing of the tribes.

This would indicate that God would not bring about his mighty plagues, and destruction of the earth without the protection of the saints.

Some commentators hold the position that the sealing of the hundred forty and four thousand has reference to a literal sealing in the flesh and that there will be that many righteous Jews living, when Christ comes, hence the sealing in their foreheads.

Our mind with regard to

this interpretation is as we have stated before we do not claim to understand perfectly all the symbols used in the Revelations, neither would we add to, nor take from, however we think it quite possible that there might be one hundred forty and four thousand righteous Jews on the earth when the Master comes.

There are a good many of the prophecies that teach us that the Jews are to return and build the temple and inhabit the holy land. If that event takes place before the Master comes and we believe it must, if it is yet to be fulfilled, and if the tribes are on their allotments, when He comes then it is quite possible that the vision of the sealing of the tribes could be a literal event. Nevertheless they would first have to accept Christ and be grafted in to their own olive tree.

"And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these,

which be the natural branches, be grafted into their own olive tree?" (Rom. 11:23-24.)

However we believe the numbers used in the vision are symbolical and that the message in the seventh chapter, for us is the protection of the saints in the day when God shall destroy the world.

We notice that in the sealing of the tribes that each several tribes has an equal number, which would signify that each has an equal chance for salvation. Again we say we believe the hundred forty and four thousand represent the Jews, in the kingdom of God, the ancient worthies under the law.

Christ organized the work of the kingdom, the church, among God's chosen people the Jews, the twelve disciples being called out from Israel, hence they are the first fruits "unto God and to the Lamb.

The same is said of them, in the fourteenth chapter. John seeing them standing on Mount Sion, with the Lamb says: "And I heard a voice from heaven, as the voice of many waters, and as the voice of great

thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth."

"These were redeemed from among men, being the first fruits unto God and to the Lamb.." (Rev. 14:2-4.)

(Verse 9) "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.' This we believe to be the saved of the church, the redeemed of Christ's blood, the palm bearers.

We think that it is now clear before our minds that the one hundred forty and four thousand represent God's household, His spiritual Israel and that the palm bearers are the Gentile

church, which have been grafted into that household, through Christ the door into the sheep fold. And after all there is no difference. "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." (Rom. 10:12.)

Both Jew and Gentile saints are sealed.

Jesus said that "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matt. 8:11.)

(Verse 10) "And cried with a loud voice, saying, salvation to our God which sitteth upon the throne, and unto the Lamb. And the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, amen, blessing, and glory, and might, be unto our God for ever and ever. Amen."

The reader will remember that we explained these verses in one of our previous articles, with the universal worship of all the saints and angels of heaven.

It will be a glorious time

indeed when all the hundred forty and four thousand, together with the palm bearers, with white robes gather around God's throne, with all the hosts of heaven, in worship, of him that sitteth thereon.

"And one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they? And I said unto him, sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

We have shown you in our series that these are the overcomers, the church.

"Therefore are they before the throne of God, and serve him day and night in His temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters: and God shall wipe away all tears from their eyes."

Our next article on the eighth chapter takes up the beginning of the great tribulation.

Great Bend, Kan.
(To be continued.)

NEWS ITEMS

SHREWSBURY, PA.

We, the Shrewsbury congregation, held our love feast May 28th, with all day meeting which began at 9 a. m. for Sunday school and followed with preaching services throughout the day. We were glad for our neighbors and friends and the brethren and sisters from the adjoining congregations and also for the ministering brethren who came and delivered inspiring messages. May they all be blessed for their labors.

July 17th at 7 o'clock p. m., this congregation met in our quarterly council meeting with Elder J. L. Myers in charge. The business was disposed of in a very pleasant manner. Since our last report we received five members who prove themselves faithful. May God bless them.

We established a mission point in York, Pa., on South Albermarle St., (in east end), started June 25th, and from thence every two weeks in the morning at 9 o'clock for Sunday school followed by preaching. A good attendance and interest is manifested thus far. Pray for the success of this mission.

Sunday, August 27th we expect to

begin a two weeks' series of meetings at Shrewsbury with Elder B. F. Lebo of Mechanicsburg, Pa., as the evangelist. May we all pray that we might have a successful meeting. A general invitation is extended to all who can to come and worship with us in any of these services.

Charles H. Ness, Cor.
R. 1, Dallastown, Pa.

NOTICE

Church clerks, will you please send us at once the date of your communion service. We would like to enter a list of communion dates in an early issue of the Monitor for the benefit of all. Thanks.

—Editor.

WAYNESBORO, PA.

We, the Waynesboro congregation, held our regular council meeting Saturday evening, July 22nd, at 7 o'clock, with L. B. Flohr present with us. Bro. W. H. Demuth read I John 17, and led in prayer.

Not much business came before the meeting, but all was taken care of in a fine Christian manner.

Since our last report one young brother has been added to our number at this place by Christian baptism.

We are expecting, the Lord willing, to have Elder A. G. Fahnestock, of Lititz, with us in a revival meeting beginning September 10th to 24th. We ask an interest in the prayers of the faithful that this meeting may be the means of saving lost souls for Christ and His kingdom.

Sister Mae Tharp, Cor.

THE BITTER PAIN AND SORROW

O, the bitter pain and sorrow,
 That a time could ever be;
 When I proudly said to Jesus,
 "All of self and none of Thee."
 Yet He found me; I beheld Him
 Bleeding on the accursed tree;
 And my wistful heart said faintly,
 "Some of self and some of Thee."
 Day by day His tender mercy,
 Healing, helping, full and free;
 Bro't me lower, while I whispered,
 "Less of self and more of Thee."
 Higher than the highest heavens,
 Deeper than the deepest sea;
 Lord thy love at last has conquered,
 "None of self and all of Thee."

MY NEIGHBOR'S BIBLE

I am my neighbor's Bible.
 He reads me when we meet;
 Today he reads me in my home—
 Tomorrow on the street.
 He may be relative or friend,
 Or slight acquaintance be;
 He may not even know my name,
 Yet he is reading me.
 And pray who is my neighbor
 Who reads me day by day
 To learn if I am living right
 And walking as I pray?
 Oh, he is with me always
 To criticise or blame,
 So worldly-wise in his own eyes
 And sinner is my name.
 Dear Christian friend and brothers,
 If we could only know
 How faithfully the world records
 Just what we say and do,
 Oh, we would write our records
 plain,
 And come in time to see
 Our worldly neighbor won to Christ
 While reading you and me.
 —From "Ways of Faith."

NOTICE

The joint Harvest meeting of the Englewood and Eldorado, Ohio, congregations will be held August 31st. In order to have it during our series of meetings it is one week later than usual. The service will be at the Englewood church house.

Elder D. W. Hostetler begins a two weeks' series of meetings at this place on August 27th, the Lord willing. Pray for these meetings and come enjoy them with us if you can.

SENTENCE SERMONS

If we have unkind and unmerciful thoughts we must cast them behind us. Do not nurture or cherish them! If we feed them, then Satan will try to get us to speak or act them out to our sorrow. Some people make the mistake to believe that what is in the heart must be told and it is just as bad to think it, as to say or perform it. Of course, it should not be in the heart, but it is much more detrimental to us if we tell it or perform it.—Selected.

The primary and fundamental result of the gospel is to develop man himself, not merely to relieve his want.—Henry W. Beecher.

Search thine own heart.
What paineth thee in others,
in thyself may be.

Good conscience is something sold for money, but never bought with it.—Aughey.

ADULT SUNDAY SCHOOL LESSONS

July 2—I Tim. 3:1-16.
July 9—I Tim. 4:1-16.
July 16—I Tim. 5:1-25.
July 23—I Tim. 6:1-21.
July 30—II Tim. 1:1-18.
Aug. 6—II Tim. 2:1-26.
Aug. 13—II Tim. 3:1-17.
Aug. 20—II Tim. 4:1-22.
Aug. 27—Titus 1:1-16.
Sept. 3—Titus 2:1-15.
Sept. 10—Titus 3:1-15.
Sept. 17—Phile. 1:1-25.
Sept. 24—Heb. 1:1-14.

PRIMARY SUNDAY SCHOOL LESSONS

July 2—Saul Escapes From His Enemies. Acts 9:23-31.
July 9—Peter at Lydda and Joppa. Acts 9:32-43.
July 16—The Story of Peter and Cornelius. Acts 10:1-48.
July 23—How Peter Got Out of Prison. Acts 12:1-19.
July 30—Paul and Barnabas on the Isle of Cyprus. Acts 13:1-13.
Aug. 6—Paul Stoned at Lystra.

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Acts 14:8-20.

Aug. 13—Paul and Silas Go to Europe. Acts 16:8-24.
Aug. 20—Singing in Prison. Acts 16:25-34.
Aug. 27—Paul Tells About the True God. Acts 17:22-34.
Sept. 3—Books Burned at Ephesus. Acts 19:11-20.
Sept. 10—Paul Preaches All Night. Acts 20:1-12.
Sept. 17—Giving Paul Good-bye. Acts 20:18-38.
Sept. 24—Paul's Nephew Helps Paul. Acts 23:12-24.

BIBLE MONITOR

Vol. XVII

September 1, 1939

No. 17

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WHAT OF THE FUTURE

As we look about us and see the fulfillment of many of the prophecies of the scriptures pertaining to the latter days and the closing up of this dispensation of grace, our minds naturally turn to the future. What can we expect next? Must we look forward into the future blindly, without any light or knowledge as to what to expect? Indeed not, the written word of God reveals to us all that needs be known, and all the prophecies must needs be fulfilled. "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." (Matt. 5:18.) These are the words of Jesus, and at another time in speaking of the perilous days on the earth preceding his second

coming he states this: "For these be the days of vengeance, that all things which are written may be fulfilled." (Luke 21:22.)

Especially are we concerned regarding the future of the church. There are many prophecies that are as yet to be fulfilled and some of them we may not be able to understand until they are fulfilled before our eyes; however, if we study the scriptures and are faithful in our service to the Master he will open our understanding and reveal these matters at the proper time. We do not think it wise for any man to attempt to explain just how and when these events of the future are to take place because the Master has spoken on this matter. The disciples wondered too, regarding some of these matters, so they asked Jesus regarding

them. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power."

(Acts 1:7.) In the light of this statement it is folly for us to attempt to explain just how and when these events will take place, the Lord will look after that part of it. The important thing for us to remember is, that these prophecies are going to be fulfilled and that we are to prepare ourselves and be ready to meet them when they come.

The scriptures speak distinctly regarding some matters in the future which Christian people should take note of and make provision for, in their efforts in the church. One of these truths is that we need not expect conditions to grow better. Humanity is not inclined that way when directed by the carnal mind. A refusal to put to death the flesh with the lusts thereof and put on the new man, by obedience to the scriptures of the Lord Jesus Christ

brings upon men perilous conditions in this world and dooms them to inevitable destruction in the pit of fire in the hereafter. This is not an idle tale, it is the decision of the great Judge of the universe before whom we shall stand on the day of judgment.

Paul tells us in II Tim. 3:1-5, regarding these perilous times in which we are now living and gives the reason for it, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." You will notice that Paul states the reason for these perilous times is, that men who have a form of godliness (are members of a church and profess to be Christian) deny the power of godliness (the

gospel), and engage in all these fleshly lusts, vulgar and reprobate practices which defile men and drown them in destruction and perdition. Thus, Paul places the blame upon professing christendom. Friends, an apostate, a corrupted church is a curse to the world. Is it any wonder that we have the conditions in this world when we compare scriptural teachings with popular professed christendom in our day?

Can we expect conditions to get better? Let Paul answer that question for us; after pointing out this appalling truth he says, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (II Tim. 3:12.)

Evil men, are men that are morally bad, wicked, sinful. In the day in which we live the morality of the human family is at a low ebb; honesty, truthfulness, virtue, chastity and righteousness in general are scoffed at. Men are committing some of the most atrocious crimes that the mind can conceive of, and vulgarity thrives on every hand.

Seducers, are men that

entice folks from the paths of rectitude, duty, or virtue, by flattery or promises. In public and private, in church and state, in high and low places, at home and abroad, we see in our day some of the most subtle deceivers that the generations of men have ever produced. With all the cunning craftiness of the devil himself, and trained in all the arts of seduction, men are doing all in their power to destroy truth and righteousness from off the earth.

We think these conditions bad, but according to the scriptures we can expect to see it worse in the future. We can expect to see these things come right into the sanctum of our homes, because the love of many shall wax cold. "And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake." (Luke 21:16.) Only the Lord can spare us from the "days of vengeance" that are yet to come.

Every day is a little life, and our whole life is but a day repeated.—Joseph Hall.

BIBLE MONITOR

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THE REVELATIONS

Wm. Root

Chapter 8

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour."

With regard to this silence, we must remember the scene is still in heaven, at the opening of the seals of the book, which the Lamb had taken, from the hand of

him who sat on the throne. (Rev. 5:1-7.)

Also that when the first seal was opened John heard, "as it were the noise of thunder," which represents to us the calling attention, to the sudden events that would take place on the earth. (Rev. 6:1.)

And now when the seventh or last seal of the book is opened, the following verses reveal that the vision is of things that are to take place upon the earth, of such an horrible nature, as would cause the human mind to shudder, and of which we believe enough to bring silence to the subjects of heaven.

We do not believe that there is sorrow in heaven, yet we are told in the word that the angels rejoice, when sinners come to repentance, and that it is not God's will, that any "should perish" but that "all should come to a knowledge of the truth and be saved," taking into consideration we do not wonder that when the revealing of those awful judgments that are to be meted out upon the children of men, those awful pestilences upon the earth, that it would cause silence in heaven.

The second verse says, "And I saw the seven angels which stood before God, and to them were given seven trumpets."

There are many angels in heaven, attendant upon God, and continually before him.

Not only are they attendant upon God, but "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14.)

Jesus said, to his disciples, in speaking of little children, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." (Matt. 18:10.)

This bears out the thought that our guarding angels are in heaven, beholding the Father's face, and before him ministering for us, or for all, who would be "heirs of salvation."

No doubt these seven angels are the same as are mentioned in the first verse of the 15th chapter. "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God."

The third verse says: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."

The angels sacrifice, at "the golden altar," before the throne in heaven would reveal to us, or teach us that God has provided a sacrifice for mankind, both in the old, and in the new dispensations, and that man has had a way of escape from the judgments, and pestilences and plagues that are to come to pass.

In the Old Testament we read, "And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it." (Exod. 30:1.) (See Levit. 8:15 and Num. 19:2 for the sacrifice under the law.) And for those under the New Covenant Paul says, "And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour." (Eph. 5:2, Heb. 9:12-14.)

The third verse would also teach us that all the

saints are to be praying, and that their prayers ascend to the throne in heaven.

"And there was given unto him much incense, that he should offer it with the prayers (or add to the prayers) of all saints upon the golden altar which was before the throne."

Jesus said, with regard to the things that are about to come to pass, as pictured here in the eighth chapter, "For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord has shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days." (Mark 13:19-20.)

"Take ye heed, watch and pray: for ye know not when the time is." (ark 13:33.)

The fourth verse says, "And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angels hand." We believe this verse makes it plain that the prayers of the saints, together with the incense, the ministering sacrifices and worship of their

guarding angels reach the throne of God, for divine protection of the church during the great tribulation that is about to come upon the earth.

David said, "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." (Psa. 141:2.)

The fifth verse reveals the beginning of the outpouring of God's wrath upon the earth.

"And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thrunderings, and lightening, and an earthquake." The revelation of the pouring out the censer of fire upon the earth, suggests to the writer the indignation and consuming power of God's wrath that is to be poured out upon the earth, when he shall bring about those awful pestilences and plagues that are to take place during the tribulation.

Perhaps the "fire" would represent the consuming power. The "voices" the distress of the nations. The "thunderings" God's attention to the saints of earth,

to their prayers ascending to his throne. The "lightnings" to the swiftness with which he will pour out his wrath upon the wicked of earth. The "earthquake" would reveal the overthrowing, the destruction, when his terrible wrath is poured out. Again we say that these are only suggestions, as these are symbols, and we do not claim to understand all the symbols used in the Revelations.

It is said of David of old, when in distress, "When the waves of death compassed me, the floods of ungodly men made me afraid; the sorrows of hell compassed me about; the snares of death prevented me; in my distress I called upon the Lord, and cried to my God; and he did hear my voice out of his temple, and my cry did enter into his ears. Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth." (II Sam. 22:5-9.)

"It is a fearful thing to fall into the hands of the living God." These symbols, the same ones are used in the sixteenth chapter, when the seventh angel poured out his vial into the air "re-

vealing the last great disturbances, just before the end. (Rev. 16:17-18.)

Verse six: "And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up."

When the first angel sounded the trumpet God's judgments begin, marking the beginning of the great tribulation.

The beginning of these plagues and pestilences, such as war, famines, pestilences and earthquakes, Jesus said "All these are the beginning of sorrow." (Matt. 24:7-8.)

To the writer the "hail and fire mingled with blood," cast upon the earth are symbols of the pestilences and plagues.

Great hail was prophesied by the prophets. Perhaps the fire would represent great drought, to the extent that the third part of the trees and all green grass would perish. And the blood would represent war. These again are suggestions.

God prophesied through the mouth of his prophet Ezekiel, a prophecy against Gog, of the land of Magog, concerning the judgments that would come upon them, who are enemies of God's people the children of Israel. (Ezek. 38:1-23.)

To us the 38th chapter of Ezekiel is not an exact description of the events of the judgments of the future tribulation of the Revelations, but that the judgments that were to come upon the land of Magog is a type or a prophecy, warning God's spiritual Israel of that future time, in the latter days.

Magog, in Gen. 10:2, appears as the second son of Japheth. It also appears as a country or people of which Gog was the prince. The notices of Magog would lead us to fix a northern locality; it is stated by Ezekiel that he was to come up from "the sides of the north," (chapter 39:2). From the data we conclude that Magog represents the important race of the Scythians.

In our study of the Revelations we have every reason to believe that Gog and Magog are the type, an emblem sign or symbol, of

the spirits of devils, those of the second resurrection.

In the 20th chapter, 8th verse) Satan is to gather of these, to battle, to try to overthrow Christ and his righteousness. Also when the sixth angel "poured out his vial" John saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." (Rev. 16:12-16.)

This battle of the 16th chapter is the great battle of Armageddon, of the kings of the earth, the beast and the antichrist, when Christ will come as a thief and overthrow them.

According to our understanding of the scripture this is not the same battle or conflict as the one in chapter 20:8.

Let us read a few verses from the 38th chapter of Ezek. "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the

Lord God, that my fury shall come up in my face. For in my jealousy and in fire of my wrath have I spoken, surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beast of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all mountains, saith the Lord God: every mans sword shall be against his brither. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." (Ezek. 38:18-23.)

This prophecy was to take place concerning Gog,

of the land of Magog, and of which we believe is a forewarning of the last days, of the Revelations.

So then again we say the "hail and fire mingled with blood, cast upon the earth" are (symbols used to describe God's wrath, poured out, in the forms of pestilences, bloodshed and destruction, which would consume and destroy, and "the third part of trees was burnt up, and all green grass was burnt up." The destruction of the trees was prophesied by the prophet, Isaiah. "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan." (Isa. 1:12-13.)

So we believe the sounding of the first angel reveals the first of the severe pestilences and plagues of the great tribulation.

Our next article will begin with verse eight of the eighth chapter, the sounding of the second angel.

Great Bend, Kans.

(To be continued)

IS THE DEVIL IN MODERN AMUSEMENTS?

J. E. Conant

The Picture Show

By this time some reader may be saying that this indictment of the picture theatre is dictated by prejudice and highly overdrawn. He never sees such pictures as are here described, and refuses to believe they exist.

Such a reader may have seen only the less objectionable offerings in the smaller towns and cities, where there is still left sufficient sense of decency to keep the more vicious pictures out. Even so, some films suggestive of crime and immorality get through to the scenes of the smallest towns and villages, even though some of the most vicious are kept out.

But this is only one side of the question. The children and youths in the smaller towns will hardly stay there all their lives, and the grown folks also go to the city now and then. The small town pictures thus become the open door to the city shows, many of which

feature filth and vice in the most alluring form.

Even these considerations, however, do not reach the fundamental issue. The basic principle we are studying lies behind all this, and must be applied to the problem before it can be solved. Follow its application.

A theatre is a theatre, whether in village or city, and whether the plays are presented on stage or screen.

As such, it is an institution in American life.

It is either a good or a bad institution, as measured by its dominant influence.

Overwhelming testimony, of which the above is only the most meager sample, proves its influence, especially that of the picture theatre, to be destructive of moral character and productive of crime and immorality, both in patrons and employees.

Such fruitage indicates it as a bad institution.

Patronage of the theatre anywhere is approval of it everywhere, just as patronage of any saloon in the smallest village would have been the sanction of the whole damnable institution

throughout the nation.

A real Christian will never sanction, nor do anything that will even seem to sanction, a bad institution. Instead, he will, like Paul, be filled with such compassion for those about him that he will do nothing to cause even the weakest for whom Christ died to stumble, that he may not "sin against Christ," as Paul said (I Cor. 8:11, 12.) He will always be careful to "abstain from all appearance of evil" (I Tes. 5:22), lest he become responsible before God for the eternal ruin of a never-dying soul.

This principle also covers the card game and the dance, as any one who gives it any thought can see, and is God's answer to the whole amusement problem, being the principle Paul lays down for us, under the inspiration of the Holy Spirit. (I Corinthians, chapters 8 to 10.)

Paul also covers the whole problem in another way by what he say to the Colossians (Col. 3:17). " whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Those first seven words cover everything said and done in a Christian's life, and the rest of the verse excludes everything that cannot be done in the name of Christ with thanksgiving. That is, if any of these amusements are proper for the Christian, he will then be able to ask God to bless him as he engages in them, and make him a blessing to others by means of them.

If any one thinks he can do this, let him try it. And if he cannot, he will then know that his attitude toward them should be one of condemnation and abhorrence, since he cannot possibly do these things in the name of Christ. He will know also that a friend of the world is the enemy of God (see James 4:4), and that "If any man love the world, the love of the Father is not in him." (I John 2:15.)

Agreeing with all this, however, there are still people who will say: "I go only to the clean pictures. What is wrong with that?"

Every such person who is honestly determined to live a consistent Christian life, will see what is wrong with it as soon as he is helped to

apply the principle to that particular aspect of the problem.

The "clean pictures" are simply bait with which the devil attracts church members into the theatre, that he may thus use them as decoys to allure others, who follow their example, toward moral ruin and hell. Putting sugar into arsenic does not kill the poison. Seeing only the "clean pictures" is as much of a sanction of the theatre as an institution, as buying only a lemonade in a saloon would have been approval of the saloon as an institution. It is the simple principle in law of "particeps criminis," which means, "partaker in crime."

Seeing any picture at all in any theatre makes the church member a partaker in the crime of moral ruin brought upon both patrons and employees by its nature as an institution.

Think also of the employees of the theatre. Recall the competent testimony in the preceding chapter of that eminent theatrical critic of the London press, Mr. Clement Scott. He said that one out of a hundred women might

be morally safe in that employment, with the inference that the other ninety-nine would almost certainly go wrong. And the influence on film employees is at least as bad, and the attack on their morals as destructive.

This forces on the church members who see only "clean pictures" a solemn question.

Would you like a loved one, a brother or sister, son or daughter, to go into the employ of an institution in which one out of a hundred might be morally safe, with the odds all against the other ninety-nine? Or even if the odds were only fifty-fifty?

If not, then what can you think of yourself if, after knowing these facts, you continue to pay your money at the box office to an institution in whose employment the morals of loved ones in other families cannot escape being assaulted and broken down? Will you not be guilty before God as a partaker in this crime? Would you like your loved ones helped to moral ruin by others? What about the Golden Rule?

It is not a question here

of your good intentions. They may be the very best. It is simply a question of your sanction and approval of such an institution by giving it your money and patronage, instead of condemning it, refusing your patronage, and using all your influence against it.

This brings up another question that cannot be escaped.

You are a church member. That is, you profess to be a Christian—to have been born again.

If you have been, then the love of Christ has been shed abroad in your heart, and the Holy Spirit will constrain you, not merely to natural human sympathy, but to the exercise of the very love of Christ Himself for those about you.

Does such love possess and control you? It is easy to find out.

Real love is that spontaneous, unforced attitude of the whole being that puts the best interests of those we love above our own, no matter at what cost to ourselves.

God so loved that it cost Him all He had. Do you love those for whom Christ died like that?

If you do, you will count it all joy to put the eternal interests of others above any selfish desire you might have for mere entertainment, and all these amusements will at once slip out of your life as the bad institutions they are, because the love of Christ will constrain you to put the spiritual welfare of others, not your own pleasure, in first place.

Another thing will also happen. you will no longer say: "I will go only where I can take Christ with me," but, "I will go only where Christ takes me." You will remember that there is nothing in Scripture about Christ following us around where we want to go. Instead, He takes us where He wants us to go. We are His followers; He is not ours. And He takes us only where we can represent Him. Therefore if we ever go to any of these amusements, it will be to bear our testimony to Him. And if that is impossible in such a place, He has not taken us there. We have left Him behind and gone without Him.

You can go to a card game, a dance or a theatre with your testimony for

Christ, if the Lord opens the way and leads you to give it, and you will at least be respected, even if your testimony seems to go unheeded, unless you become a participant. If that should happen, you would get only what you had asked for if they all called you a hypocrite.

This covers the answer to the question as to whether the love of Christ for the lost is really shed abroad in your heart.

But some one may persist with one more question. "If we give these things up, what is there to meet our social and recreational needs? What about the really educational films that are to be seen in the picture theatre once in a while? What is there to take the place of the worth while things? Must we forfeit all of it?"

The first answer. There are many social and recreational activities which do not blast and wreck the moral characters of their patrons and employees—things that are wholesome and of real worth, which have no connection whatever with these amusements.

But even if there were

not, that would be no excuse for Christians so to deny their profession as to become partakers in the crimes of the world, thus helping on the moral wreckage and eternal ruin of those we ought to be seeking to save.

The second answer. What little real recreational value there might otherwise be in any of these amusements is offset, many times over, by their inescapable fruitage of immorality and crime. And besides, there can be no proper social values for a real Christian in contact with the great mass of those whose joys are found in these things.

The third answer. The churches everywhere are more responsible than they might be willing to admit for the worldliness among their members. Most of the churches have thrown their hands up to the world in the care of the social life of their people.

Time once was when the churches were social centers, not only for their own members and their friends, but often, at least in the smaller places, for nearly the whole community.

The final answer. Our

Christian profession leads the world to expect more of us than some church members expect of themselves. We all profess that Christ fully satisfies, and the world knows it. Then they see us come back into the world for these amusements. That becomes to them an acknowledgment that we still have certain cravings which Christ does not satisfy. So they can only conclude that the Christian profession is simply a beautiful theory that does not work, and thus we hasten them on their way to eternal ruin.

Every church member who reads these pages will either see the principles set forth, or he will not.

Let those who do, and who therefore reach the conclusions arrived at and accept them as their own, use every means within their power to give the church members about them who need it, the same light they have, thus helping to win them back to consistency with their profession, and power with God in life and service.

Let those who do not reach these conclusions do some serious heart search-

ing before God, determined to make sure whether their interest in the enemy that crucified Christ and seeks to nullify their testimony to Him, indicates that they have never been born again, or that their spiritual condition, if they are really saved, is that of backslidden Christians whose lives belie their profession and deny the Lord who bought them.

NOTICE .

The Pleasant Ridge congregation expect to have our Harvest Meeting Sept. 3rd which will be the beginning of a two weeks' series of meetings with Bro. Rice of Maryland in charge. At the close of our meeting, Sept. 16-17 will be our Love Feast. We extend a hearty invitation to all who can to come and enjoy these meetings with us. Mary Miller.

NOTICE.

The Astoria, Ills., congregation expect to hold a two weeks' series of meetings beginning September 3rd with Elder Peter Lorenz in charge.

Love Feast Sept. 16th at 6 p. m. A earty invitation is extended to all.

H. R. Dickey.

ONE FAITH

E. J. Reece

(Eph. 4:5)

This one faith we all need, and it is our privilege to have, do we need any other? This one faith we should earnestly contend for.

It comes by hearing God's word, it will cause us all to speak the same thing, that there will be no divisions among us, but we will be perfectly joined together in the same mind and in the same judgment.

Right faith and right practice has always made the people of God. Wrong faith and wrong practice separates from God.

When God speaks man should exercise faith in the word spoken, just as Noah did when God commanded him to make the ark. The Lord told Noah just how, and thus did Noah according to all that God commanded him, so did he.

To do as God directs we must be under the influence of the Holy Spirit, which will guide us into all truth.

Caleb followed the Lord fully, being under the in-

fluence of the good spirit. (Num. 14:24.) Just so today if we are under the guidance of the good Spirit. He will guide us into all truth, not only a part, but all, and if we find ourselves walking in all the commands of the Lord, good. If not, it becomes a question as to what spirit we are under. Then it would be well to do as Paul directs in II Cor. 13:5. Examine yourselves whether ye be in the faith; prove your own selves, know ye not your own selves, how that Jesus Christ be in you, except ye be reprobates.

We need remember that God gives the Holy Spirit to them that obey Him. (Acts 5:32.) Part obedience ends in failure, in fact I think it has been well said that part obedience is no real obedience. It didn't work with King Saul, and God is no respecter of persons. But in every nation he that feareth Him and worketh righteousness is accepted with Him. Always right to obey and always wrong to disobey.

The one faith teaches to put off the old man which is corrupt, and put on the new man which is the Lord Jesus Christ, and make not provision for the flesh, to

fulfill the lusts thereof.

One Lord, one faith, one Lord to teach us what to believe, and He teaches one and all alike, only one ground of faith. Other faiths comes from other teachers. "One Faith"—why so many faiths today? Evidently, because so many not teaching the one faith of the gospel as given by the one teacher, Christ. Many accept what they hear without investigation, while the gospel may be preached in its purity as in the days of Christ and the apostles, but few submit to it.

Paul said the Athenians and strangers who were there spent their time in nothing else, but either to tell, or to hear some new thing. (Acts 17:21.)

If we really want to know the true faith and practice do as the word says, look into the perfect law of liberty, and continue therein, being not a forgetful hearer, but a doer. This man shall be blessed in his deed. James further says, but be ye doers of the word, and not hearers only, deceiving your own selves.

I like to converse with people in regard to what they believe so. Some can

tell you, others can not.

The apostle Peter says, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you the reason of the hope that is in you with meekness and fear."

What got Israel off from the true faith and practice in Paul's day is plainly manifested in our day. That is, being ignorant of God's righteousness, and going about to establish our own righteousness have not submitted ourselves to the righteousness of God. Much of the object of the preacher of today is to get the crowd, to entertain, to please the people, to gain publicity, and much people love to have it so. Seeking the friendship of the world they resort to worldly ways; getting up programs entirely foreign to Bible teaching; banqueting which the apostle Peter classes with abominable idolatries. They not only do those things, but think it strange that ye run not with them to the same excess of riot, speaking evil of you. (I Peter 4:3-4.)

Churches that once taught their members not to go to picnicks, plays, moving

picture shows, now allow them in their houses of worship which should be a house of prayer and Biblical worship.

May the Lord bless the faithful few; who are willing to learn what is right.

Fairview, Mo.

**THE KINGDOM OR
CHURCH OF CHRIST WAS
IN EXISTENCE BEFORE
PENTECOST**

Paul Reed

Part I

(Matt. 3:2) "And saying, repent ye: for the kingdom of heaven is at hand."

Christ sendeth out His twelve apostles and commanded them, (Matt. 10:7), "And as ye go, preach saying the kingdom of heaven is at hand." I heard a preacher say it meant the kingdom or church was to be given later. That denomination to which he belonged teaches and preaches that the commandments and teachings that Christ taught and commanded while on earth, are not binding unless they are carried over or re-instated after pentecost

by the apostles.

I am not referring to this to throw slurs or criticize any denomination, but I am referring to it because I think out of this grows fatal and dangerous errors.

Webster says at hand, is near, within easy reach. At close quarters as a hand to hand conflict. Under control, in actual possession or charge.

You remember Christ the night He was betrayed used the word hand. I believe I will give the scriptures, (Matt. 26:45-47) "Then cometh He to His disciples, and saith unto them, sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise let us be going: behold, he is at hand that doeth betray me. And while he yet spake, lo, Judas, one of the twelve, came and with him a great multitude with swords and staves, from the chief priest and elders of the people."

Now call to memory Jesus saying the hour is at hand, He is betrayed into the hands of sinners; while He yet spake Judas came. Now we see it was done very

shortly. I want to tell you, dear brethren and sisters this was a good many days before pentecost.

Now, I want to try and show that Christ was not limited in power and that He was king and had a kingdom or church before pentecost. I am not contending that He had all in the church or kingdom that He put into it before pentecost, (or had put into it by the apostles).

Please don't misunderstand me. I don't mean there won't be any more people to believe it, but that every command and ordinance, and law are eternal and unchangeable, and the world shall be judged by them in the last day, just as they were made by the Holy Spirit, the Father and Son combined.

God had a temporal kingdom on earth, ruled by divine law, that existed for a number of centuries. God from the beginning, intended that the Jewish law, with its types and shadows, should teach the people as a schoolmaster, to bring them to Christ. The exact time and first act in setting up the kingdom of Christ, I do not think anyone can be sure

about. We have reason to believe John might have been the beginning. For what he taught is handed down to us. Faith, repentance and baptism, which were before pentecost.

(To be continued.)

Carthage, Va.

NEWS ITEMS

WEST FULTON, OHIO

We, the West Fulton congregation, expect to have a Harvest meeting September 3rd, an all day meeting. We will have a speaker in the forenoon following Sunday school, and one in the afternoon.

We heartily invite all who can to come and enjoy these meetings with us. We hope and pray that much good seed may be sown and bring forth fruit.

Opal Beck, Cor.
Wauseon, Ohio.

MECHANICSBURG, PA.

We, the Mechanicsburg Dunkard Brethren church, held our quarterly council June 30th. Meeting opened at 7:35 o'clock, by Bro. Paul Smith, reading the 84th Psalm and then leading in prayer. Our Elder, Jacob A. Miller, then presided. The minutes of our former council were read and next we elected a trustee, the one we had was put into the

deacon's office so the lot fell to Bro. Charles Ressler as a trustee. As there was nothing more to do the meeting came to a close.

Our series of meetings will start October 1st. Eld. Theo. Myers of Canton, Ohio, will be with us. We ask the prayers of all that we may have a good ingathering of souls at this meeting. It will close with our love feast October 14th and 15th.

The minutes were read and approved and closing prayer by Eld. Harry Smith.

Harry L. Junkins, Cor.
R. 1, York Springs, Pa.

THE CHRISTIAN'S GOAL

Many are the hearts that're longing
for a Savior's love;

Many are the souls that're think-
ing of their friends above;

Many are the lives that we might
save to bless the world,

If we only keep our banners to the
breeze unfurled.

We can help our Master to rescue
the world from sin,

We can be a willing soldier, and
the battle win;

If we only do our duty, trusting
God for grace,

We'll live a life of usefulness, and
some day see His face.

Let us then be up and doing with
our lives aglow;

Worshipping our Lord and Savior,
humbly bowing low.

Giving of our means to carry on the
noble work.

That we might some day victors
be, let no one dare to shirk.

—Selected.

SONG AND SINGING

Charles H. Ness

Song is a lyrical poem adapted to vocal music and singing is an outward manifestation or expression of melody by the vocal chords which God put in man to express an over whelmed heart of joy, a content and satisfied condition as a result of pleasant and fortunate experiences.

Songs surely are indicative of joy, and their absence of sorrow; and to get into the real spirit of singing is very appropriate and very commendable in serving our Maker and Creator, who is God.

Singing must have grown up with man from the first, because of imperfectly controlled instruments. When singing first appears in the Bible it is as a familiar part of merry making with which they used to speed the parting guests, this is verified in Gen. 31:27, when Laban said to Jacob wherefore didst thou secretly flee away and didst not tell me, that I might have sent thee away with mirth, and with song.

As a religious ceremony it

first appears in Exodus 15: 1, 20, in the responsive song led by Miriam in celebration of the passage through the Red Sea. The digging of the well Beer was celebrated by a song. (Num. 21:17-18.)

Deborah and Barak celebrated their triumph in song, (Judges 6:1-31). The women received David after his victory over Goliath with song. (I. Sam. 18:6-7.)

Solomon composed songs a thousand and five, (I Kings 4:32). The shouting over the ark (II Sam. 6:15), is singing in I Chron. 13:8.

Hence from these outstanding records inserted in the writing of the Old Testament scriptures we notice that the writings of song and singing originated and was prompted by happy experiences and glorious and miraculous victories, and we must believe that they sang with a spiritual attitude prompting from the very bottom of their hearts, expressing gladness to God who has so wonderfully provided blessings and victories. God is pleased and hears with pleasure the songs, songs to praise and in adoration to Him and a spiritual attitude prompting, rather than refined

quality of voice culture, and harmonious blending manifested just to tickle the ear of the hearers, not condemning such qualifications of singing but we should sing as the apostle says in I Cor. 14:15, I will sing with the spirit, and I will sing with the understanding also. "In psalms and hymns and making melody in your heart to the Lord." (Eph. 5:19.)

We cannot help but to make mention and give praise to the young folks at our General Conference for the wonderful song service instigated by some one of our young people on the lawn just outside of the tabernacle of the Yellow Creek lake camp grounds, Indiana. The thought surely originated in some one's heart that it would be better to sing songs of praise to our maker than to flit and chat and to speak about the things pertaining to this world and sustenance of this life; during the intermission while our beloved Elders were in session a few of our young people assembled and began singing hymns. It was so heaven like that we as older ones could not resist, but slowly

one by one gathered together until the group had increased to a body of singers of possibly 50 or more and oh, what a glorious song service we enjoyed. (Jas. 5:13) "Is any merry? Let him sing psalms." And oh, what must heaven be like when all the redeemed singers get home, when the millions of our little ones and all the saints who have washed their robes in the blood of the Lamb, when every voice will blend in melody and Jesus himself will be the great leader?

When we all get to heaven

What a day of rejoicing that will be,

When we all see Jesus

We'll sing and shout the victory.

R. 1, Dallastown, Pa.

A LITTLE SERMONETTE

Open ye the gates that the righteous nation which keepeth the truth may enter in. (Isa. 26:2.)

Here in this scripture text we learn from this evangelic prophet of the Old Testament a song inciting to confidence in God. He says thou wilt keep him in perfect peace, whose mind is stayed on thee because he trusteth

in thee. Here the prophet praises God for his judgments and for his saving benefits. He pleads with his people, and then with a heart full of sympathy he tells them of the people who enter into the land where all is joy, peace and happiness. He says the way of the just is uprightness. Thou most upright dost weigh the path of the just. Isaiah foresees beyond the revolutions of kingdoms and the fall of empires the advent of a Saviour whose deliverance would eclipse all other national trends. What this predictive prophet told his people in that day stands out as a criterion today. The text says, open ye the gates. But he further says that the righteous nation which keepeth the truth may enter in. Today we should stop, look and listen. We should give the conditions of this text our prayerful consideration. We are drifting away from God and we are paying the price. Only Jesus the Savior of the world and His church can save the people. Laxity on our part means defeat. May God help us to see the light as we should see the light.

IN THE INTEREST OF THE MONITOR

Joseph Swihart

I have been a reader of the Monitor ever since its infancy. Considering its age and its size seemingly it is but a dwarf. I have wondered a number of times why the progress is so slow and what may be some of the hindering causes. I may speak a little plain but that is our make up. I cannot be some one else other than myself.

Now we shall try and notice a few hindrances as we look at the situation. First: It should be the duty of the Monitor agent to see that all old subscriptions should be kept renewed, and a special effort made to secure as many new subscribers as possible. This may be one of the hindrances to the growth of the Monitor. Then again the contributors should give us their own products. It is more like having a talk with you.

I know we are living in a busy age, and seemingly men well educated and financially able are too busy

to set down and write a few lines of encouragement to the poor and isolated members. And the failure upon the part of those who are able to fill Monitor pages with good and inspiring articles may be another one of the hindrances.

Then it has been said that the Publication Board has decided not to print controversial articles. That may be all right, in a way, and in a way not. We have learned by observation and partly by experience that men hesitate to write for fear it will not run parallel with the other fellow. Now I think our church paper ought to be a free paper and open to religious convictions on all Bible subjects. We do not believe that Jesus ever withheld that which would give light to the world and bring sinners closer to Him. In writing we should use all kindness so as not to wound the feelings of other. I do not think our good brethren will write abusive.

Now, I trust we have not given offence to anyone for it has been our purpose to mention a few, in our judgment, hindrances to the progress of the Monitor.

Brethren, Mich.

Think naught a trifle,
though it small appear;
small sands the mountain,
moments make the year, and
trifles life.

—Edward Young.

ADULT SUNDAY SCHOOL LESSONS

July 2—I Tim. 3:1-16.
July 9—I Tim. 4:1-16.
July 16—I Tim. 5:1-25.
July 23—I Tim. 6:1-21.
July 30—II Tim. 1:1-18.
Aug. 6—II Tim. 2:1-26.
Aug. 13—II Tim. 3:1-17.
Aug. 20—II Tim. 4:1-22.
Aug. 27—Titus 1:1-16.
Sept. 3—Titus 2:1-15.
Sept. 10—Titus 3:1-15.
Sept. 17—Phile. 1:1-25.
Sept. 24—Heb. 1:1-14.

PRIMARY SUNDAY SCHOOL LESSONS

July 2—Saul Escapes From His
Enemies. Acts 9:23-31.
July 9—Peter at Lydda and Joppa.
Acts 9:32-43.
July 16—The Story of Peter and
Cornelius. Acts 10:1-48.
July 23—How Peter Got Out of
Prison. Acts 12:1-19.
July 30—Paul and Barnabas on the
Isle of Cyprus. Acts 13:
1-13.
Aug. 6—Paul Stoned at Lystra.

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Acts 14:8-20.

Aug. 13—Paul and Silas Go to
Europe. Acts 16:8-24.
Aug. 20—Singing in Prison. Acts
16:25-34.
Aug. 27—Paul Tells About the True
God. Acts 17:22-34.
Sept. 3—Books Burned at Ephesus.
Acts 19:11-20.
Sept. 10—Paul Preaches All Night.
Acts 20:1-12.
Sept. 17—Giving Paul Good-bye.
Acts 20:18-38.
Sept. 24—Paul's Nephew Helps Paul.
Acts 23:12-24.

BIBLE MONITOR

Vol. XVII

September 15, 1939

No. 18

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CONTINUE THOU

After warning Timothy of the wickedness of the last days and indicating that conditions would grow worse until the end, Paul instructed him in this manner; "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:14-17.)

This is some instruction which we would do well to

give particular attention to in the days in which we are living. Paul was concerned about the welfare of Timothy and the future prosperity of the church. Evidently the instruction which Paul gave Timothy here if heeded, would provide an avenue of escape from the perils of the days that were yet to come.

In spite of the conditions that would develop, Timothy was instructed to continue in the things that he had learned; the things that he had been taught from his youth, evidently by god-fearing parents and grandparents. This teaching in the home was followed up by the preaching and teaching of Paul who speaks of him as his spiritual son. That which he had received, and which he was to continue in, was the Holy Scripture as revealed through the

Lord and Savior Jesus Christ. It was this system of life, conduct and endeavor outlined in the scriptures that he was to carry on without interruption; it was a matter of perseverance regardless of how strong the opposition or how great the conflict. The reason for this is clearly set forth in this and other passages of scripture. It was the only means of attaining salvation.

This gospel, which he was to continue in is not a matter to be taken lightly; it is not the product of man and acceptance or rejection of it has a profound effect upon man. It is the power of God unto salvation to every one that believeth; and it is a living testimony of condemnation and eternal punishment to all who reject it. Paul speaks distinctly regarding its origin. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:11-12.) "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." (I Thess. 1:5.) "For ye know what commandments we gave you by the Lord Jesus." (I Thess. 4:2.)

We have heard much of late years from men who pose as ministers of the gospel of Christ that does not correspond with this admonition of Paul. One of the familiar cries of the modernists has been, "times have changed," and with smooth words and fair speech they have succeeded in deceiving church members, bringing in all kinds of innovations and departures from the scriptures, to the extent that the church, generally speaking, has been robbed of its power and influence in the world in the saving of men. We need to remember that Paul spoke with the authority of the Lord of heaven and that men who contradict him have no such authority, but are false teachers and deceivers. Paul's teaching to us is that we should continue in the gospel teachings regardless of the changes that take place in the earth. God still reigns supreme in

the heavens, His word is unchangable, sin is still sin, and men will be judged and condemned for it unless they accept the Christ and walk in humble obedience to the gospel teachings. These are truths and facts which men can never change, neither can they evade the consequences here or hereafter. The duty of Christian people herein is clearly set forth; in spite of the evil conditions that exist, "continue thou in the gospel." There is no other means of salvation and eternal happiness.

WELL DOING

Ray Shank

This is a subject that we, as Christian people, should be interested in. Our calling is to this end, and the example of our Lord emphasizes this fact. As a scriptural basis for our thoughts we call your attention to these lines which Paul wrote to the Galatian brethren, and which carry a message of encouragement to us: "And let us not be weary in well doing: for in due season we shall reap, if

we faint not." (Gal. 6:9.)

This passage suggests to us the thought of continuity and steadfastness, two vital points in Christian living. These factors coupled with well doing insure results that are worth while. As we view it, Christianity embraces three beings, God, self and our fellowman." "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20.) "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Cor. 10:31.) "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10.) These truths are all implied in well doing. It is more than making a profession of faith, it requires a living and active faith. Jesus speaks of a certain son that said I go, sir: and went not; indicating that it took a fulfillment of the promise to meet approval. We should not be weary of any practice taught in the scriptures as it essential to our salvation. Christian well doing includes the church, ourselves, and the world. It presup-

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poses conversion, newness of life and deadness to the world. "Ye are the light of the world. A city that is set on an hill cannot be hid." (Matt. 5:14.) It is this power of the Spirit within that enables us to press forward toward the mark for the prize of the high calling of God in Christ Jesus. The admonition to us is, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

(Matt. 5:16.) We have some notable examples in the scriptures of men of this type; Enoch who walked with God, and was translated; Noah, who was saved from the flood; and Paul, who fought a good fight of faith. These were not weary in well doing but through patient continuance in righteousness were victorious in life.

Paul says regarding the church, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. 4:4-6.) There are duties in this church, and we, as members or parts of the body each have our part to perform in order to make the church a living reality. Being members of the same body engaged in well doing we need to live to promote the church, not to hinder it. "Ye are the light of the world." In living in this manner we may have that magnetic influence to draw men from the world.

We are told in I Cor. 4:1, that we are stewards of the mysteries of God and that it

is required of stewards, that a man be found faithful. Paul kept the faith—he was faithful, and that faith kept Paul; therefore he was not ashamed of the gospel. We become weary in our labors in the natural affairs of life and there is danger that we become weary in well doing in spiritual matters. So many are wavering like the waves of the sea. Doing, implies work; and this work is contrary to the human nature. Well doing implies sacrifice, and a struggle for right. Fight the good fight of faith, says Paul. There are times when our labor seems in vain, but it is not in vain in the Lord; God giveth the increase.

We are to show forth the praises of him who has called us. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16.) Well doing is inseparable from our well being. It leads us in the narrow way; the way that leads to a higher life, to eternal life. It brings us into association with men of high standing; holy men, under the care of angels and in fellowship with Christ. It elevates us while evil do-

ing lowers us. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. 6:8.)

In well doing we shall reap, if we faint not. The reward that we shall reap is life everlasting to those that sow to the Spirit. There must be a conforming to Christ in order to attain unto that Spiritual life and the promised reward. This conforming to Christ brings upon us the reproaches of men which is the cross that we must bear. To Paul it was but a light affliction and he assures us that it worketh for us a far more exceeding and eternal weight of glory. For this cause we should bear it gladly rejoicing in our Christian warfare.

In faithfulness, we shall have a harvest here and full harvest hereafter. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." (Rev. 3:5.) Fear none of those things which thou shalt suffer: be-

hold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.) This crown of life is given graciously, and the glory is beyond our comprehension. "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9.) This is quite a contrast from what those reap who sow to the flesh; wretchedness, misery, woe in the pit of torment.

The victory is not at the beginning, but at the end of the race. "Be thou faithful unto death."

Mechanicsburg, Pa.

NOTICE

The Plevna Dunkard Brethren church expects to begin a two weeks' series of meetings on Sunday, September 17th, with Elder J. P. Robbins in charge. Also, our love feast date is October 7th, an all day meeting.

We extend a hearty invitation to all. Come and

enjoy some of these services with us if you can.

Lee Lorenz, Clerk.

THE REVELATIONS

Wm. Root

Chapter 8

The eighth verse starts with the sounding of the second angel. "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life died; and the third part of the ships were destroyed."

To the writer the "great mountain burning with fire" that was "cast into the sea" is the symbol of God's burning wrath, or His fury poured out upon the sea, bringing about a plague of blood, turning the third part of the sea into blood, and causing destruction of life to the third part of the living creatures, as well as destruction to the third part of the ships of the sea.

This surely will be an awful pestilence, or plague,

think of the great deep turning to blood.

But the modernist may say this could not be, the sea could not turn to blood. Why could it not be? Reader do you think that the same God who turned the waters into blood, in Pharaoh's time, in the land of Egypt, does not have the power to turn the sea into blood, in the future tribulation?

Listen to what God did to Egypt. "And the Lord spake unto Moses, say unto Aaron, take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank,

and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt." (Exod. 7:19-22.)

We have a forewarning of this pestilence, given by the mouth of God's prophet Ezekiel, which shews divine vengeance poured out, upon the land of God's people Israel.

"Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: though Noah, Daniel and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." (Ezek. 14:19-20.)

What does this mean? We believe that it means that although Noah, Daniel and Job, were righteous men, among God's people, in their day, that their righteousness can not atone for the sins of the world, in that great day, when his wrath is poured out upon the earth, bringing about these plagues, that their righteousness will be required to save their own souls.

This prophecy, concerning

Israel should direct our thoughts to the time of the revelation, which we are considering, the future tribulation.

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of water; and the name of the star is called wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

Here again is another greivous plague, the plague of bitter waters. The "great star from heaven, burning as it were a lamp," we believe to be the symbol. This star possibly would represent an angel, from heaven, the burning lamp signifying that he is an angel of light, come down to earth to trouble the waters, making them bitter. (This is only a suggestion.)

"And the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

No wonder our Lord would call to our attention that "in those days shall be

affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be." (Mark 13:19.)

God used bitter waters in witnessing to His people many years ago. You remember how Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water?

"And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah." (Exod. 15:22-23.)

And in Jeremiah's time God prophesied that He would bring this plague upon his people Israel. "Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink." (Jer. 9:15.)

And so we have revealed to John the Revelator this plague of bitter waters.

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the

stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound."

The sounding of the fourth angel is a revelation of the plague of darkness. This again is a wonderful demonstration of the power of God, in pouring out His fury, bringing darkness over a great portion of the earth.

Again our minds are turned back to prophecy, which will help us to clear understanding this revelation.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world

for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." (Isa. 13:9-12.)

"And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." (Amos. 8:9.)

After John had received the revelation of the plague of darkness, he was permitted to hear the lamentations of the flying angel, in heaven, "saying with a loud voice, woe, woe, woe, to the inhabitants of the earth," because of what was to follow.

Our next article will begin with the sounding of the fifth angel.

Great Bend, Kan.
(To be continued)

Ye have received the Spirit of adoption, whereby we cry, Abba, Father.—Rom. 8:15.

THE GIFT OF GOD

Ivene Diehl

Love has brought this gift to the world. "For God so loved the world, that He

gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life."

At this time the world was so deep in sin, and God's love was so great He sent His only Son to redeem the world from this fallen condition. Who can measure this love? It cannot be done. This love is in the heart of every one who accepts Jesus as their Savior. Jesus is the gift of God, the greatest, most valuable, a gift that cannot be taken away.

God is giving a great invitation to all. He says, whosoever believeth in Him shall not perish, but have everlasting life. All are invited, all are welcome to come, the rich or poor, the black or white, God is no respecter of person, all have a soul to save. God would have no one perish. We have heard where men have risked their life for a friend, and what praise is given them. Here Jesus has come and gave His life on the cruel cross that men's lives may be spared from eternal destruction and how little they think of it.

Everlasting life. What does it mean to us? There

is no comparison. There is no gift as this one. The richest of men may have done wonderful things and gave great gifts of this world's good, and yet it cannot be compared to this gift, and how little men think of it.

Everlasting life is free, and many only scoff at it, they are not concerned. Their souls are starving for a little bit of love. Yes, only a spark will soon spring up and change the whole life.

Love is the greatest thing in the world. We may do wonderful things and leave love out and it is worthless. Take love out of a home church or community and what is left? God is not there, for God is love.

Here we have the gift of God, now what should we give in return to Him? Let us turn to Rom. 12:1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

God wants our lives, a living sacrifice. Under the law they offered animals as sacrifices to God for their sins. Now Jesus has come

and sacrificed His life, and spilled His blood to redeem fallen men, yes for you and me. Now brethren and sisters let us in return show our love by giving our lives wholly to the Master.

Paul says, a living sacrifice. As we have been studying the letters of Paul each Sunday we can clearly see how he sacrificed his life for Jesus' sake. With all the hardships and persecution he had to endure, yet he did not turn aside, only went on and thanked God he was counted worthy to suffer for the Master.

May we take more courage to live closer to God and give our lives wholly to Him in service, even though the world may point a finger of scorn at us, or we may lose a few friends. What should we care, think who suffered this before us. By giving our lives in whole hearted service to the Master we shall gain a Friend that sticketh closer than a brother. What more could we want.

New Lebanon, O.

When thou prayest, rather let thy heart be without words than thy words without heart.—Bunyan.

THOUGHTS ON PRAYER

Jennie Helm

Someone has said, prayer is communion of our hearts with God, and there certainly is great need of close communion with our Maker. There is an impulse in the soul of every man to worship. If he does not know God he worships some idol. Prayer is a form of worship, but we must make it more than form, it must be from the heart.

If our prayers are to be effective we must have the right attitude. There should be a deep reverence for God. The Lord's prayer teaches us to pray "Hallowed be Thy name."

Confession of our sins. "If we confess our sins, He is faithful and just to forgive, and to cleanse us of all unrighteousness." Expression of our gratitude for His blessing "with thanksgiving let your request be made known unto God." Petitions "ye have not because you ask not." We should come to the Father with our request with the simple faith as a child cometh to its parents. In prayer we

should meet God's conditions. We must let the Lord teach us to pray. When we come to God in prayer we must believe that "He is and that he is a rewarder of them that diligently seek Him." Without faith it is impossible to please him.

Ask, seek, knock teaches perseverance in prayer, it is an evidence of faith. But however much we desire the petition we must be submissive to God's will. "Not my will but Thine be done."

We have no promise of answered prayer outside of obedience. "Whatsoever we ask we receive of him because we keep His commandments, and do those things that are pleasing in His sight." A forgiving spirit also is required. "Forgive and ye shall be forgiven."

In order that we have the right attitude toward God certain forms must be observed. God has taught order in prayer and we should observe God's order.

The divine arrangement in creation was God, Christ, man and woman. By God's decree man was made the head of woman. (I Cor. 11:3; 14:34; I Tim. 2:12.) However when God's ar-

rangement is complied with, we are all one in Christ, there is neither male nor female. In I Cor. 11, Paul emphasizes the fact that woman is subordinate to man. The woman is not to teach or usurp authority over the man, but to be in subjection. Instructing the woman to learn at home seems to imply they were asking questions and causing confusion in the church.

The wearing of the veil is an act of deep reverence. Paul says it should be worn because of the angels. Angels are ministering spirits, then how important it is that we observe God's order. If woman cuts off her hair she is not worthy to wear the prayer veil. If she is not willing to wear the veil let her cut off her hair. "For it is a shame for a woman to pray to God unveiled." In refusing to wear the veil she not only dishonors man but her spiritual head, Christ.

The uncovered head is as binding on man as the veiled head on woman, praying with covered head he dishonors Christ. Man is the image and glory of God, but woman is the glory of the

man for this cause ought the woman have a sign of authority on her head because of the angels."

Dear reader, this is not an opinion of Paul, but a doctrine he received of the Lord.

There are many things in the Bible for which we are commanded to pray, kings and those that are in authority, widows and orphans, poor, unsaved, etc. Many times do we read of Jesus in public and secret prayer, he was a man of prayer, he is our example. In his prayer in Jno. 17, he asks for three special blessings for his followers. That they might be sanctified, that they might be united, that they might be glorified. How much the church needs that prayer today.

All our prayers must be in the name of Jesus we cannot come to God depending on our own righteousness. Then, too, to pray aright, we must have the guidance of the Holy Spirit. If we meet God's conditions our prayers will be answered—maybe not in our own way, but God knows best. "If we ask we shall receive."

There must be posture in prayer. There are instances

in the Bible and there are times when the standing posture is preferable, but the most humble way we can approach our maker is kneeling. "Humble yourselves in the sight of God." There are many instances in the Bible where they used the kneeling posture. If there ever was a time we should humble ourselves before God it is now. Jesus promises to grant our petitions that the Father may be glorified. "Whatsoever ye shall ask in my name, I will give it you, that the Father may be glorified in the Son."

If we meet the Lord's conditions we can truly pray that perfect all inclusive prayer, the Lord's prayer.

R. 2, Ashland, Ohio.

TWENTY RULES FOR CHURCH BUILDING

1. Come every Sunday.
2. Come early.
3. Bring others.
4. Be quiet and attentive.
5. Come with a submissive spirit, peace-loving and gentle.
6. Take part in singing.
7. Go to your own

church and help keep up interest.

8. Pray for the minister, encourage him in his work.

9. Be mild and submissive concerning church rules, considering others opinions.

10. Take the front seat, see that they are always full.

11. Always and continually pray for the church.

12. Tell others of the blessed truths you hear, listen to the preacher and you will not see his faults.

13. Tell all the good words you hear, it is helpful and uplifting.

14. Give strangers your seat; find yourself another.

15. See that they have a book.

16. Give them a smile and a welcome hand; ask them back.

17. Take your denominational paper, hand it to your friends to read.

18. Tell everyone you meet about the services, time for opening, ask them to come and bring their friends.

19. Try to keep strife down, talk peace, love, truth and submission, and live it.

"Believe in missions. Pray for them, help in every

way possible.

If we expect great things from God we must attempt great things for God.

Sel., Sarah E. Yontz.

R. 2, Topeka, Ind.

THE KINGDOM OR CHURCH OF CHRIST WAS IN EXISTENCE BEFORE PENTECOST

Paul Reed

Part II

Now I wish to use some scripture found in Daniel 2:44-45, "And in the days of the Kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

These scriptures take quite a bit of space: but they are given by divine power; and do far exceed our explanation.

It seems to me most any one could explain, or understand the correct meaning of this dream. We have Daniel, a great prophet, seeing a great image, and in this image are kings represented.

And when he has done with that description he says, "In the days of these kings." It doesn't take much of an education to see that kings are plural and days are plural. We draw from this that when the great King (Christ) is setting up or was setting up His kingdom that there were kings ruling here then, but God was going to set up a kingdom that would be an everlasting kingdom. Now can't we see clearly that Christ fulfilled the law, and at the same time was setting up his kingdom and that it wasn't done in one day, for days are plural. This was after the kingdom of David had been set up.

Read the sermon on the mount, (St. Matt. 5). We find Christ telling the people ye have heard that it was

said by them of old times, thou shall not kill; commit adultery; call your brother a fool, etc., but what does he tell them? Altogether different. To even look on a woman to lust after her ye have committed adultery with her already in your heart. A great contrast.

If we can't find these scriptures re-installed after pentecost are we going to take them as binding on us? We read in Ephesians 2: 19-20, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Here are men, inspired of God to speak as they are moved by the Holy Spirit, and they speak upon the subject of the foundation upon which the household of God, as the church of God is built; prophets who were inspired away back under the Jewish law to foretell, to point out the great lawgiver that God would send. The apostles spoke of it and pointed to it. Christ himself being the chief corner stone, he being

Chief, all other corners are squared by Him. He is more sacred, high and exalted, strong and eternal than all the rest, the Lord Jesus Christ himself.

When you come to join the church you must accept all the Chief one has put in it; all He commanded and taught from the beginning to its completion.

Now, I wish to use some scriptures that shows very clearly that Christ was called King before he ascended to heaven, and that He made a great sacrifice before He ascended, that was the shedding of blood, His own precious blood; for my sins and your sins; not only ours but the whole world, if they only accept the plan of salvation He layed down.

We find in John 12:12-13, "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." In the 15th verse we read: "Fear not, daughter of Sion: behold thy King cometh." Here twice He is said to be

King.

Luke 19:38. Please read the 37th verse that you may get the full meaning. "Saying, blessed be the King that cometh in the name of the Lord. Peace in heaven, and glory in the highest." Here we find that the whole multitude of disciples begin to praise God for the mighty works, and blessing the great King Christ.

In Acts 3:22-23, "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Here the apostle Peter brings up that prophet which is the Lord Jesus, after pentecost, and quotes the authority of the old prophets, as pointing to His coming, and quotes it after pentecost, and enjoins it upon the disciples in the church by that quotation.

Dear brother and sister, are we taking what that great prophet, the Lord Jesus commanded; if it isn't carried over or re-instated

after pentecost, by the apostles? Would we believe for a minute that the Lord Jesus would have left the shining courts of glory and come to this old world and been spit upon, slapped, mocked, cursed, and led to dark Calvary and there crucified; and then left to His apostles if they didn't carry over or re-instate what He taught and commanded, that it would be made null and void?

If the Dunkard Brethren preached that kind of doctrine, I would be hunting another place. But thank God they don't endorse that kind of doctrine.

What do we find in Psalm 24, when Christ ascended up to heaven? "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; and the King of glory shall come in." It seems to me this scripture is sufficient to show any one that Christ was King before He had taken His seat at the right hand of God.

The reason why I am trying to show that Christ was King before pentecost or before He ascended up to heaven is this: if the kingdom or church was set up on the day of pentecost, then is

when the laws were made to rule that kingdom, or church. All other laws made before this would be null and void unless they were carried over or re-instated after this kingdom was set up. This would do away with practically all Christ taught, and commanded. To illustrate this I will say, when the United States gained her Independence, then we were no longer subject to the old English government. But we came under the laws made by the United States government. All other laws back of this were made null and void in the United States, unless they were adopted by it after the new government was established. The same applies to the kingdom of Christ, if His kingdom was not in existence before pentecost, none of his teachings or commandments would be binding in that kingdom unless they were adopted by it. And for this cause I say it is fatal and dangerous to preach, and teach such errors.

I would like to ask this: if the three thousand were not added to the one hundred and twenty, to whom were they added? Was the

baptism of John sufficient for them? (I mean the one hundred and twenty.) Or did they have to be re-baptized. John had baptized them as follower of Jesus, and they held the faith, and they were mentioned in the historical teachings of the Son of God, who were long before saved in the kingdom; and made so because they lived under the history and teachings of the Holy Spirit.

I believe the kingdom had not yet been opened to the Gentiles. On the day of pentecost the congregation of saints and believers was made up of the Jews and the Jewish proselytes. The believers thought it was not for the Gentiles. The reason I believe this is because in the tenth chapter of the Acts of the Apostles two years after pentecost, it takes a new revelation, another miracle, God's angel and Spirit, to come down with a miracle to convince the apostles and that they were to bring the Gentiles into the church.

Peter was the one who had the keys of the kingdom. He evidently was the one to open it, for whatsoever they bound on earth, was bound

in heaven. Here we find Peter was shown by a miracle that what God hath cleansed, that call not thou common. Peter soon understood what that meant, and that was that the Gentiles were to be taken into the kingdom or church.

Carthage, Va.

NEWS ITEMS

NOTICE

The Mt. Dale, Md., congregation of the Dunkard Brethren church expect to hold a series of meetings beginning October 2nd.

Bor. J. P. Robbins of Potsdam, Ohio, will be the evangelist, the Lord willing, and will continue for two weeks. We invite those from adjoining congregations to be with us in these meetings, and pray for the success of these meetings. We need your prayers.

Joshua A. L. Rice,
R. R. 3, Frederick, Md.

WAYNESBORO, PA.

We, the Waynesboro congregation, held our all day harvest meeting at this place July 30th. We met at our usual hour, 9:30, for Sunday school. Preaching services followed.

The forenoon sermons were delivered by Bro. Lester Eckert. Bro. Taylor read the 10th chapter of St.

Luke's gospel, basing his remarks on the second verse, "Laborers are few." John 4:4, 37; Matt. 10:16.

This sermon was followed with another by Bro. Addison Taylor of Vienna, Va. Bro. Taylor read the 24th Psalm, "Give thanks unto the Lord. For His mercy endureth forever."

We served dinner at the noon hour to a goodly number of friends and those of like faith that had come to worship with us.

The afternoon services began at 2:00 p. m.

Bro. Mathias brought to us the words of the psalmist David. "What shall I render unto God for all his benefits." This message was followed by Bro. David Ebling of Frytown, Pa. He brought to us a message from St. Luke 10:2. Labors in the Vineyard. This message was followed by Bro. Rinehold by reading the 106th Psalm; and Bro Joshua Rice by reading the 18th chapter of Matthew. The meeting was closed by Bro. Bernie Shriner of Littles-town, Pa.

Space does not permit me to make mention of the many good thoughts that each one of these brethren brought to our hearing.

Surely we have great reason to feel thankful to our Heavenly Father for the promise he has given us. That there will be a seed time and a harvest as long as the world remaineth.

We appreciate very much the coming of each of these brethren and the good gospel messages that they so ably brought to us.

We expect, the Lord willing, to hold our love feast on Thanksgiving Day. An all day meeting. We wish to extend a hearty invitation to all

those who can to come and enjoy this meeting with us.

Sister Mae Tharp,
R. R. 2, Waynesboro, Pa.

GREAT BEND, KANS.

On Saturday, August 5th, Bro. W. C. Pease and family, with his father and sister came to us from McClave, Colo. The next day the brethren and sisters of the Quinter church came to us, about thirty in number. We took our dinners and went to the country where we enjoyed an all day meeting and social time together. There were three sermons given: Bro. O. T. Jamison, Bro. W. C. Pease followed by the writer. We feel that this day was well spent in the Master's service.

Again we thank all these good brethren and sisters for their kind interest in us, in coming to worship with us. May God bless them richly in his service. May His name be glorified and souls won for His kingdom.

Wm. Root.

GOSHEN, IND.

On Sunday, August 6th we held our annual Harvest meeting with Elder J. P. Robbins of Potsdam, Ohio, as the main speaker forenoon and afternoon sermons with Bro. D. W. Hostetler of Montpelier, Ohio, assisting. After Sunday school (with 151 in attendance with more for preaching) Bro. Hostetler read 23 verses of Matt. 13 and led in prayer, followed by a Harvest sermon by Bro. Robbins. He used Eccl. 3:2 with several other scriptures. During his splendid remarks

he stressed we do not have over-production but under-consumption because of wrong distribution, and the poor being oppressed.

A bounteous dinner was served in the basement to 175 or more.

At 2 p. m. again Bro. Hostetler opened the services by reading I John 3, followed by prayer by Bro. Lon Miller of Engewood, Ohio. Bro. Robbins then used as a basis of his message I Cor. 6:19-20, urging us to remember the price of our redemption.

Bro. Loyal Martin of Pioneer, Ohio, very ably opened the Sunday school, Sister Martin led the singing for Sunday school.

An offering was taken amounting to \$27.21 which will be sent to our Publication Board.

After services were dismissed Bro. Kesler availed himself of the opportunity (while elders were here) and ordained Bro. Dallas Sigler to the deacon's office, his wife with him.

Sarah E. Yontz,
R. 2, Topeka, Ind.

A BOY'S PROMISE

George Cooper

The school was out, and down the street

A noisy throng came thronging;
The hue of health, a gladness sweet,
To every face belonging.

Among them strode a little lad,
Who listened to another,
And mildly said, half grave, half sad,

"I can't—I promised mother."

A shout went up, a ringing shout,
Of boisterous derision;
But not one moment left in doubt
That manly, brave decision.

"Go where you please, do what you will,"

He calmly told the other;
"But I shall keep my word, boys,
still;

I can't—I promised mother."

Ah! who can doubt the future
course

Of one who thus had spoken?
Though manhood's struggle, gain
or loss,

Could faith like this be broken?

God's blessing on that steadfast will,
Unyielding to another,
That bears all jeers and laughter
still,

Because he promised mother!
Selected, Harry M. Barkdoll.

THREE GREAT TEMPTATIONS

Melvin C. Roesch

In Heb. 4:15, we find these words, "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

We believe that Christian professing people today, are tempted to a great extent the same as Jesus was, after

He was baptized and led of the Spirit into the wilderness, to be tempted of the devil. We find that Jesus was tempted in three separate temptations that were given to Him. First, in that of "hunger," second, in that of "casting Himself down from the pinnacle of the temple," third, in that of "offering Him all the kingdoms of the world."

We want to look at these temptations in the way they might be presented unto us.

We wish to refer back to Esau, who sold his birthright for a mess of pottage. Esau was very hungry, yet he could not possibly be as hungry as our Savior was, for Jesus had fasted forty days and forty nights, but Esau let his hunger overcome himself. He didn't stop to think of the outcome, the price of the mess of pottage that Esau bargained for was his "birthright."

It also would have cost Jesus His birthright if He would have listened to the devil, but He withstood the temptation. We can be very thankful for that, for if He had sinned, the plan of salvation would have failed.

By reading we find out what a cost it was to Esau in his later life. And yet people today say, that they would steal before they would go hungry, They certainly do not stop to count "the cost." People that have such intentions, are selling their birthright to the kingdom of God. It could mean a good many ways in which we might be transgressing the truth to satisfy our carnal desire for food. Too many things are done without stopping to consider the cost.

The second temptation we want to look at is "popularity." The idea of doing some great feat, to become some hero in the sight of the people. What good does anything like that do people? None.

We do not find Jesus, fulfilling His mission here doing things that there is no sense in just to get a following. His life was a busy one, doing deeds whereby He was helping people.

We find in Isaiah 61 that the office or mission of Christ was to preach good tidings unto the meek, to bind up the broken hearted, to proclaim liberty to the captives, and so on.

People still have an eye for such things, also they

have ears that like to be tickled. They want ministers to justify them in what they are doing.

King Saul did things to please the people, he said, but he did not obey God.

Thirdly there may not be anything that would tempt people now any more than "worldly riches," one of the greatest temptations to man, and man is doing everything and anything in order that he might have great worldly possessions, not stopping to count the cost, which is our "birth-right" to the kingdom of God.

Samuel told Saul, "Behold to obey is better than sacrifice, and to harken than the fat of rams."

Let us stop and think of the cost, before we would do such things as are contrary to the Word. Let us ask Jesus to help us realize our mission here in this world, and to help us in these temptations.

If we sell out to the devil, we will lose our birthright to the kingdom of God.

McClave, Colo.

Severity with self is the only safeguard of love with others.

BEARING FALSE WITNESS

J. F. Marks

"Thou shalt not bear false witness against thy neighbor, for God hates a lying tongue." I find that bearing false witness exists in the lives of many people.

In order to become a true child of God one must cleanse self from the act of bearing false witness which will not agree with Christian living, but travels the broad way.

We ought to be true and faithful to God and not moved by the storms that sweep life's pathway. "For blessed are ye when men shall revile you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad for great is your reward in heaven."

Perhaps in trials and trouble if we would look more seriously to the spiritual side of life we would feel strength and if others rebel against us falsely without a cause pray for them. For no false witness spoken of anyone can follow any further than the grave.

For the eyes of the Lord are in every place beholding the evil and the good. As far as the affairs of this world go people have been in their innocence punished because of false witness against them. It will not be so with the reward beyond.

May we say as Joshua, let others do as they will, as for me and my household we will serve the Lord.

,R. 1, Felton, Pa.

THE END OF ALL CONTROVERSY

And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. Read Matt. 22:34-46.

All the Gospels report one day in the week of the crucifixion filled with controversy, hot with passion, and Jesus at the center of it. The temple echoes with theologians' controversies about immortality, politicians' controversies about law; as though all the passions of an embattled world were released upon one calm and devoted figure.

Then the final and majestic answer came, ending all

argument: "Thou shalt love —." Love is the only sovereign resolution of all our controversies. One can not say that love alone will answer all our questions, but it supplies the only temper in which our differences can be solved. The judgments of love are the only sure judgments, the insights of love the only clear insights, the law of love sums up all legislation — nothing else. Unless our world learns that it is lost.

SENTENCE SERMONS

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.—Lincoln.

Let every man sweep the snow from before his own doors and not trouble himself about the frost on his neighbor's tiles. — Chinese Proverb.

How we do waste time wishing we were different! Why not be different by being different? If I wish to do something in a better way than I did it yesterday, the way to do it better is to do it better.

To be merciful is to treat others better than they deserve. Thus God is treating us. He is kind to the unthankful and to the evil.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 1—Heb. 2:1-18.
 Oct. 8—Heb. 3:1-19.
 Oct. 15—Heb. 4:1-16.
 Oct. 22—Heb. 5:1-14.
 Oct. 29—Heb. 6:1-20.
 Nov. 5—Heb. 7:1-28.
 Nov. 12—Heb. 8:1-13.
 Nov. 19—Heb. 9:1-28.
 Nov. 26—Heb. 10:1-39.
 Dec. 3—Heb. 11:1-40.
 Dec. 10—Heb. 12:1-29.
 Dec. 17—Heb. 13:1-25.
 Dec. 24—Matt. 1:1-25.
 Dec. 31—Review of Books studied during the year.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 1—Paul in a Storm at Sea. Acts 27:9-44.
 Oct. 8—Paul on the Island of Melita. Acts 28:1-10.
 Oct. 15—How Paul Lived in Rome. Acts 28:16-31.
 Oct. 22—Review—Characters of the Early Church.
 Oct. 29—Paul Writes to a Church. Rom. 12:9-21.
 Nov. 5—Obedience to Parents and Masters. Eph. 6:1-9.
 Nov. 12—Believing and Obeying

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God. Heb. 11:17-40.

- Nov. 19—Some Things James Taught. Jas. 5:8-20.
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 Dec. 17—The Home of the Righteous. Rev. 21:10-27.
 Dec. 24—Wise Men Bring Gifts to Jesus. Matt. 2:1-11.
 Dec. 31—New Testament Letters and Who Wrote Them.

BIBLE MONITOR

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No. 19

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A MAGNIFIED CHRIST

In our efforts in the Christian life one thing should be continually kept in mind. It should be our aim to magnify Christ in every thing that we do. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17.) "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Cor. 10:31.) In order to do this successfully it is certain that we need to purpose in our hearts to strive to this end, and exercise our minds and bodies accordingly.

In his epistle to the Philippians Paul gives us some testimony that we would do well to consider. "According to my earnest expectation and my hope,

that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain." (Phil. 1:20-21.) At the time that Paul bore this testimony he was in bonds and imprisonment and was evidently facing martyrdom. It is encouraging to notice his determination to live true to the cause that he had espoused, and his resignation to whatever fate such a stand might bring upon him. It is significant to note the frame of mind that he was in under the circumstances. With him, the most important thing, the only thing that really mattered was Christ Jesus and him crucified as the only hope, for time and eternity, for the human family.

It was because of his boldness in preaching a crucified and risen redeemer that Paul was suffering bonds and imprisonment. His zeal and earnestness was such that nothing could deter him from speaking and preaching of this Christ. Even in imprisonment he must bear this living testimony of the One who lived and died that men might have a more abundant life. For him to live was Christ; Christ living in him. A life completely surrendered to Christ through obedience to the gospel. This was Paul's idea and method of magnifying Christ. Whether it meant life or death Paul was determined, in word and deed, in all that he did, to extol the virtues of this Savior; to laud the saving power of his atoning blood; to adore him for his mercy and love; and to vindicate his truth as revealed in the gospel. Would to God that ever professor of christianity in our day would have the same idea and method of magnifying Christ that Paul had, and would declare and pursue it with the same sincerity, zeal and earnestness.

After all folks, isn't that what the world needs, a

magnified Christ, and a humiliated human family? Pride and selfishness have robbed professing christendom of its convicting and saving power in the world to an alarming extent. As a body of believers the Dunkard Brethren insist that it is needful for Christian people to walk meekly and humbly before God in all sincerity and honesty. A life of self-denial and self sacrifice and sobriety. Paul instructs us distinctly in this matter in Rom. 12:1-2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God." This is the only way to magnify Christ in our bodies, become a living sacrifice. Crucify self and resolve with Paul, "for me to live is Christ." This requires a transformed life and a renewed mind; a mind that accepts the gospel as the inspired word of God and

directs the body in obedience to its instructions. We need more men of conviction and courage to point out to this sinful and perverse generation the "Lamb of God, which taketh away the sin of the world."

THE REVELATIONS

Wm. Root

Chapter 9

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit."

It would be supposition upon our part, to name this star that falls from heaven. Nevertheless it might represent one of Gods angels, sent purposely to take charge of the keys of the pit, which we believe to be the keys of hell.

Later on we find that the devil is to be chained, bound and cast into the bottomless pit, shut up and sealed for one thousand years. Rev. 20:3.)

One thing we know Christ holds the keys of hell, (Rev. 1:18), but it is said, "and to him (meaning the star from

heaven) was given the key of the bottomless pit."

Christ could give any angel the key and take possession of it again at will, as he has power and authority over all heaven and earth. (Matt. 28:18; Rev. 1:18; 20:14.)

We have authority that Satan is a fallen angel from heaven. "And he said unto them, I beheld Satan as lightening fall from heaven." (Luke 10:18.)

Also he is revealed by prophecy. "How art thou fallen from heaven, Lucifer, son of the morning? how art thou cut down to the ground, which didst weaken the nation? For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the side of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the side of the pit." (Isa. 14:13-16.)

In this we have the self exaltation, as well as the habitation of Satan.

We learn more of the bottomless pit, in the 17th chapter and 8th verse. It is

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the doom of the beast, who shall ascend therefrom and go into perdition. (Rev. 17:8.)

In the second verse the star uses the key, to open the bottomless pit. And when he opens it hell is turned loose, which causes a great smoke. "And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of

the pit."

My dear readers did you ever know of anything coming from the devil and from hell that did not cause darkness?

We have a forewarning, a description of the days of this plague, given by God's prophet Joel, it will be a day of darkness and burning. (Joel 2:1-11.)

Verse three: "And there came out of the smoke locust upon the earth: and onto them was given power, as the scorpions of the earth have power."

This is the plague of locusts. We are unable to give any detailed interpretation of all the mysteries contained in the revelations, we can not definitely name the forms of these locusts, but we have a description of them given in the following verses of the chapter, if we could understand them.

Whether these locusts are in the forms of animals, insects, men, or devils we believe they are sent by God, from the very pit of hell, whose king is the angel of the bottomless pit. (Verse 11.) "And unto them was given power, as the scorpions of the earth have power."

We know not if this may be in the form of carnal warfare, man against man or devil against man, however the case may be, without power to kill and destroy, but with power to bring suffering upon all those without God's seal. O, how terrible to think of such conflict, devil against devil, beast against beast, those awful locusts, who have power as the scorpions of the earth.

Our mind goes back to the plagues of locusts, in Israel's time, in Egypt and to their destructiveness. "Else, if thou refuse to let my people go, behold, tomorrow will I bring the locusts into thy coast: And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field." (Exod. 10:4-5.)

The difference between those locusts of Egypt and the locusts of the tribulation is that the locusts of Egypt destroyed all vegetation, while the tribulation locusts will not have the power over the vegetation of the earth,

but will have the power to terrorize men.

Verse 4. "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

Can we not now begin to understand the meaning of this plague, God does not give those devils, in the form of locusts power to destroy the earth, but only power to hurt the wicked, those beasts who are worshipping and serving the angel of the bottomless pit, and they are receiving their wages too, from "the rider of the pale horse."

They are receiving just weights too "a measure of wheat for a penny, and three measures of barley for a penny." (Rev. 6:6-8.) God has power over the vegetation, to destroy the grass and trees, by reason of the other plagues, (Chapt. 8:7) but he withholds that power from these locusts, these devils of the pit.

In this great plague of the locusts, those who have not the seal of God will not escape, but those who have God's seal will escape and be

protected.

God protected the Israelites. "For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." (Exod. 12:23.)

Likewise God will deliver those who are saved, by the blood of Christ and are sealed at the day of redemption. (ph. 4:30.)

We are also taught that the destruction of the earth will not come, without protection to those who are sealed. (Chapt. 7:3.)

Verse 5: "And to them it was given that they should not kill them (meaning those who are not sealed of God) but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."

My dear reader, how is it with your soul? If you have not the Lord Jesus Christ in your heart should not these warnings, of these afflic-

tions that are sure to come upon the children of men, in the days of their fulfillment be enough to cause you to take warning and seek your salvation, while it may be found.

Job of old has said: "Wherefore is light given to him that is in misery, and life unto the bitter in soul; which long for death, but it cometh not; and dig for it more than for hid treasures; which rejoice exceedingly, and are glad, when they shall find the grave?" (Job 3:20-23.)

"And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of hosts." (Jer. 8:3.)

The next four verses give a description of the locusts. "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the

sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months."

As we quoted above we do not seek to give a detailed description of these locusts. It would seem from the 11th verse that they are in the form of men (V. 7 and 11) and engage in carnal warfare, with the angel of the "bottomless pit" king over them.

We may not understand these mysteries, but we believe this will be in the days of the great tribulation and will bring great suffering, great affliction upon all men who have not the seal of God upon them in that day.

"And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."

We believe Satan is the king of the locusts, and that he will be the leader in this great conflict, which may be fought among men with modern instruments of war, such as airplanes, etc. "One

woe is past; and, behold, there come two woes more hereafter."

Great Bend, Kans.
(To be continued.)

THE LOVE OF CHRIST SACRIFICIAL, BOTH IN HIS NATURAL AND MYSTICAL BODY

In Two Parts—Part I

The first announcement that so great a thing as redemption from sin was either possible or designed, was made amid the ruins of Paradise, in language that maps out the leading features of the scheme of recovery as revealed in every dispensation of the church; namely, that the seed of the woman should bruise the serpent's head. Redemption for the human race could not be effected out side of humanity. The nature that sinned had to be an essential factor in the work of deliverance from sin. God does nothing for us as simply acting upon us, but has, from the beginning, laid hold of the human element, and has, in all ages, made salvation dependent on human effort as much

as He has made the source and power of a new-created life a matter exclusively His own.

As by man came sin, so by man also came salvation from sin, molding the divine and the human into a life of sacrifice through the power of love. Infinite wisdom alone could devise, infinite love alone could prompt, and the incarnation of both alone could achieve the wondrous work of reconciling an apostate race to its Holy Sovereign. Although these two points stand out so prominently in the plan of salvation and the history of the primitive church, only a few take them up and live them out, thus making them a practical power in the world.

Mysticism can see only the spiritual element, and undertakes to solve the problem of human destiny, some by ignoring and others by mutilating the human element.

Rationalism pretends only to see the manward side of religion and vainly attempts to regenerate humanity by the force of merely human elements. In both instances the idea is alike preposterous and the attempt futile.

"What God has joined together let no man put asunder." It is the illustration of the principle announced in Eden, and fully actualized in the earthly history of Christ, that separates the brethren, not only from what is generally denominated the world, but from every sect, society and clique that "follows cunningly devised fables," and "teaches for doctrines the commandments of men. We are a peculiar people because Christ was a peculiar person. What pretended Christians and avowed enemies of Christianity term our bigotry and intolerance, we consider our glory. The world knoweth us not because it knew him not."

The life of Jesus was a life of love as nothing but love could prompt such amazing condescension or sustain under the inconceivable burden it imposed. It was a life of sacrifice, as He could not accomplish His great object without entering originally into the disordered condition of humanity, by which His death was brought about without any arbitrary control of divine power over the hearts and minds of those through

whose agency He was crucified.

What was thus laid upon Christ, as the example of the world, is laid upon all of his followers. "He came unto His own and His own received Him not." He wept over the obstinacy of those for whom He came to die. He prayed for those who derided, smote, and spit upon him, who drove the nails through His hands and feet, and thrust the spear into His side. How often is the heart of the child of God pained when it goes out in warm spirit-prompted love to perishing sinners, or toward fellow members of the One Body, and must return within itself, chilled by coldness or derision where it expected a sweet, blessed infolding. However melancholly this fact, it is not surprising when we consider that even the infinite tenderness, the unfathomable love of Christ finds so little reception, although manifested in a form so winning, so melting, so heart-breaking, and in a manner so wonderful, so awfully solemn and subduing, that it exceeds all infinite conception, and

gauges the limits of infinity. "If the world hate you, you know it hated me before it hated you."

The love of Christ only gathered force, and took a more attractive form, the more He was resisted and maligned, until it culminated in agony, blood, and death.

"Greater love hath no man than this, that a man lay down his life for his friends." "Behold what manner of love the Father has bestowed upon us." Everlasting love bowed the heavens and kissed the earth in the incomprehensible exodus from the realm of glory of the Second Person in the Trinity for our redemption, and it is this same love shed abroad in the heart by the Holy Ghost, that constrains the ambassadors of heaven to leave their families, and traverse the country, proclaiming with such pathos and power, the glad tidings of a new and living way into the way of holy of holies by the blood of Jesus.

"God so loved the world that he sent His only begotten Son." This was the superlative motive that thrilled the divine heart in

the assumption of human nature.

Paul says, "I could wish myself accursed from Christ, for my brethren." (Rom. 9:3.) "Cursed is every one that hangeth on a tree." "Being made a curse for us." "Crucify Him, crucify Him." So of Christ "That I may know the fellowship of sufferings." "Fill up that which is behind of the affection of Christ in my flesh." "I am crucified with Christ." So of Paul. Here is the spirit of the Master. Here is the sacrificial element of Christian love.

Sel., Emanuel Koonen.

A TRIP OR JOURNEY

Sarah E. Yontz.

Just recently my daughter and family, and myself, took a trip through some of the eastern states. I was reminded of our life's journey; first was a decision then a determination followed by a preparation. For many day article were laid aside, things only that were needed for fear of excess baggage that would be a hindrance, so we on life's journey must only take needful

things with us, love, kindness obedience to God, and like Heb. 12:1, to lay aside anything that might be a weight and keep us from making good time. We only had one week for our trip, just so spiritually we only have one life, it is very uncertain, may not be a week, so how necessary we avail ourselves of every opportunity.

In our preparation we had a small kit, with ointments, camphor, etc., in case of accident. On life's highway we often meet with occasions which cause deep wounds, had to heal, we must use God's love, kindness, a forgiving spirit which He willingly bestows if we only ask Him, He will heal the broken hearts, revive our low spirits and encourage us as we continue on in our journey.

Again how diligently we sought out the road number on our map by which we traveled. Why? That we might not go wrong. A few times we lost our number, but we did not continue going on, we turned around, went back to where we lost sight of it and went on. How important that we studied our map, just so

only more important that we study God's map, the word of God, and in case we err by the way just repent or turn around go back and make our wrongs right and travel on happily. How foolish, had we realized we were on the wrong road but just kept going thinking maybe sometime we would get on the right road; just so spiritually speaking, to go on, on the wrong downward road regardless of the warnings and teaching will only land us in destruction unless we turn and get on the upward way.

When we were in Gettysburg, a guide accompanied us, he being with us in person, made it all very interesting as he knew so well all the details, at the proper time he left us, and we must use our map. Just so with Christ, at one time he was with His followers in person and could tell them all the details He and His Father would have them know. He too, left at the proper time and we are some of the group who have the map or Bible to direct us on our journey.

When we were on Tuscarora Summit, Pa., 2,240 feet elevation, it brought to

my mind of living above the world, but we were soon down on the level again. Sometimes we experience mountain top experiences but remember when on the mountain top the valley is just ahead.

The automobile was carefully checked over before we left home. We inspected our clothing that they were clean and respectable, must have gasoline and oil to start with and would stop at a filling station when ever the gas would run low and get a new supply, without it the car would have been powerless. Just so with our lives we should with God's help check up on ourselves (not the other fellow), see that our robes are pure and spotless, our hearts filled with the oil of God's love from whence comes the power, and if we realize we are running low, pull up to the church which should be a filling station, get a new supply at the hour of worship, from God through His ministerial servants and the blessed fellowship with those of like precious faith.

These are some of my thoughts, you may have many more, nevertheless we all have a limited time to

make our life's journey, and we are fallible creatures subject to mistakes, consequently our machine (ourselves) must constantly be repaired that we may make the run on time. We climb the mountain of time we will meet with storms and conditions that makes traveling difficult, but may we be steadfast, keep our eye on the conductor, Jesus Christ, to run our frail barque safely to our eternal home where we will meet Him, our loved one and friends in God's depot at the end of life's journey or life's road.

Topeka, Ind.

WHY I WEAR A BEARD

What is the reason that some men, for conscientious scruples or solemn rites, wear a beard? This is a question in the minds of many people, that should be settled now and forever.

Yet that question is erroneous, for the reason that there never was anything that man has done or can do, that has put the beard at its proper place on any man's face. It was and is today, by the will of an

allwise, omnipotent God, who never made a mistake, and who, when He had made man in His own image and likeness (Gen. 1:26-27) said it was "very good."

Now let it be settled in your minds that God created man in His likeness and in His image just as he wanted him to be. And surely, He created man with a beard, which is a moral law that never has, and never will be changed. Man was created with a beard, woman without; surely God had a wise purpose in doing so. It is an outward sign of distinction, a moral law. Man has no moral right to resemble woman, nor woman to resemble man.

This is positive proof, as our sane knowledge tells us, that man has nothing to do with the fact that the beard is a part of created man; though a man may shave it off a thousand times and more, he may shave every day of his life, yet when he lets God have His way and does not shave, the beard will at once reappear. Even though he might remove the beard by the use of chemicals, yet it will not change God's moral law. That man's male children would

nevertheless have a beard at mature age. Now you know why the question is erroneous when asked "why does that man wear the beard?"

The true question should be to the other fellow: "Why does that man or those men not wear the beard?" Surely the reason is that he did something or had something done, that removed the beard. The man did something, but the other man just simply let God have His way.

Now then to further the question: "Why does that man shave, or why does he not wear a beard?" This may have varied reasons, but the universal reason is that the popular fashion of the world at large is to shave, or not wear a beard. Hence on account of popular opinion it would be a cross to wear the beard for conscience sake, or for Christ's sake and we all know the flesh does not want to bear the cross. Yet Christ manifestly teaches that all Christians must bear the cross, and the apostles verify the same thing.

Now then, what does that man say by deed and action? Does he not say that "God made a mistake, I know bet-

ter than God. I know the beard is a nuisance and should not be there. I'll not have it, God can not have his way with me. It would be a disgrace and a shame for me to wear a beard. What would people think of me?"

Not considering what God thinks! He who deserves honor, veneration, reverence, respect, etc. Does He not deserve all this more than man? How do we honor and reverence God most? By recognizing His omnipotent power in the creation and His control of the entire universe, placing man next to Christ in His kingdom; being heirs with Christ "Under the obedience and service here on earth, so that our name will be found in the Book of Life."

Men dishonor God by disregarding His deity, and disbelieving His laws or his powers in the creation. Then disobeying His laws and precepts delivered to man, is dishonoring Him.

In the law of Moses we read: "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." Also, "They shall not make baldness upon their head, neither

shall they shave off the corners of their beard." (Lev. 21:5.) We can also see how terribly ashamed David's servants were when Hanun had their beards shaved and David told them to "tarry at Jericho until their beard were grown."

In contrast to the critic who thinks there is no merit at all in wearing the beard, we'll examine a review of the following virtues.

First: Recognition as destined by God the Creator. It is a sign of humility, simplicity, respect, honor, reverence, veneration and recognition of God and His Image in the creation. And in our enlightened age of popular worldly wisdom and fashions, etc., wearing a full beard shows a separation from the world and worldly fashion, distinctly taught by Christ and the Apostles as found in II Cor. 6:14-18. In regard to fallen Babylon, the voice of heaven said: "Come out of her, my people, that ye be not partakers of her sins and they receive not of her plagues."

Again: The true Christian should have an outward distinction as much as possible to show this separation from the world, and a will-

ingness to bear the cross by humility and obedience, regardless of popular opinion or worldly fashion. The wearing of modest apparel and a special head covering for women, and the wearing of the beard for men, will come very near answering that purpose.

Take notice, dear reader: Paul classes with thieves, drunkards, adulterers, fornicators, the effeminate and the covetous, etc., and he says that they shall not inherit the Kingdom of God. (I Cor. 6:9.)

Now an "effeminate" is having the qualities or characteristics of a woman. Can you still contend that there is no merit, or no reason why a man should wear the beard? What is "reverence?" It is veneration, honor and respect. Listen! When God is the object of our reverence it signifies that holy, humble fear of His displeasure, and that submissive, lowly and self-abasing temper of spirit with which we should demean ourselves under His chastenings.

Paul again says in Heb. 12:9: "We have had fathers of our flesh who corrected us, and we gave them rever-

ence: Shall we not much rather be in subjection unto the Father of spirits, and live?" But shall we not much rather submissively receive correction from God, reform under it, and resign our souls to Him who is our Creator? "Likewise in the duties of prayer, hearing the word?"

We have an humble conception of God as the supreme, eternal, and infinitely perfect Being; as the omnipresent and an incomprehensively glorified Majesty; whose throne is in heaven; whose name alone is excellent, whose glory is above the earth and heaven, would engage us to approach Him with reverence and holy fear.

This is reverence of God. Now if I let God have His way with me, I reverence Him by wearing the beard, But if I cut it off, or shave, I respect the fashion of the world and popular opinion more than I venerate my Heavenly Father.

"Have Thy way Lord, have Thy way,
This with all my heart I say;
I'll obey Thee come what may,
Dear Lord, have Thy way "

Yes, I believe wearing the beard for men and wearing

a special head covering for women is as essential to salvation as separation from the world and unconformity to the world for Christians. And if a man is prompted by the Holy Spirit that it is right, and that he should wear the beard to the honor and glory of God, and he deliberately refuses to do so for selfish motives, rejecting the council of the Holy Spirit, his name will not be found in the book of life. Yet there is no more saving merit in wearing the beard than in any outward ordinance. The saving power is in our faith in the blood of Jesus, and we show our faith by obedience, in fulfilling all righteousness and letting God have His way with us. "Amen."

A. H. Leatherman,
Wadsworth, Ohio.
Selected.

NEWS ITEMS

SHREWSBURY, PA.

We, the Shrewsbury congregation of the Dunkard Brethren church, have established the mission point at York, Pa., a permanent place of worship with services every two

weeks for the time being. Sunday school at 9 a. m., followed by preaching, counting from Sunday, September 3rd.

On Sunday morning, October 8th we expect to start a series of meetings there with Elder A. G. Fahnestock of Lititz, Pa., as the evangelist. Pray for this meeting that it might be a success in bringing precious souls into the fold of Jesus Christ.

On Sunday, November 5th we expect to hold our love feast in the Shrewsbury house at Shrewsbury, Pa., at 9 o'clock a. m., and services throughout the day. Dinner served at the church at noon and the ordinances of God's house will be observed in the evening.

A general and hearty invitation is again extended to all who can make it possible, to be with us at these services.

Chrales H. Ness, Cor.;
R. 1, Dallastown, Pa.

RIDGE CONGREGATION, VA.

We, the Ridge congregation, met in quarterly council meeting August 24th, 1939, with our Elder J. L. Myers presiding.

The business brought before the church was disposed of in a Christian manner. Bro. J. L. Myers was re-elected as Elder for the term of two years. Sister Mamie Leatherman was elected for three years as church correspondent; Bro. Thomas Leatherman was elected three years for church treasurer.

Our series of meetings began August 18th. Our love feast was held on August 26th, with 35 surrounding the Lord's table. Our

series of meetings closed August 27th, with an all day meeting. Our evangelist was Bro. J. L. Myers of Logansville, Pa. He gave us twelve inspiring sermons, which we believe built the church up in that most holy faith, which was once delivered to the Saints.

There were no new members added but we believe some were contig the cost, let us continue to pray for those that are still out of the ark of safety.

We had with us some visiting brethren and sisters from Broadwater chapel, also from Shrewsbury, Pa., for which we were very grateful. May the Lord bless them for coming.

Pray for us, that the Lord's work may prosper at this place.

Sister Mamie Leatherman, Cor.
Antioch, W. Va.

NORTH CANTON, OHIO

We, the Orion Dunkard Brethren church, are planning on having a fall communion meeting Saturday, November 4, 1939. We are having an all day meeting to start at 10:30 a. m. and continue throughout the day.

We invite all who can possibly do so to come and enjoy these meetings with us. We ask all to think of this meeting and pray for us as fellow workers in God's vineyard.

Clarence Surnbey, Cor.

PLEVNA, IND.

The Plevna Dunkard Brethren church met in regular quarterly council on September 1st, beginning at 7:30 p. m. The meeting was

opened by singing. Bro. Koones read the opening scripture and led in prayer.

Bro. Peter Lorenz then took charge of the business. There was one brother received back into the church.

Several other items of business were also taken care of.

Bro. J. P. Robbins began our revival September 17th. Our love feast will be held October 7th, beginning at 10 a. m. We invite all who can to come and be with us at this meeting and especially the ministering brethren.

Iona Lantz.

NOTICE

The District Meeting of District No. 3 will be held at Dallas Center, Iowa, October 7th, 8th and 9th. All are invited to attend these meetings, and help make this a spiritual gathering.

Marion Roesch, Dist. Clerk.

DALLAS CENTER, IOWA

The Dallas Center congregation will hold the District Conference of the 3rd district on October 7th, 8th and 9th. A love feast will be held on the evening of the first day of meeting, October 7th.

We invite all who wish to attend, we especially urge the ministering brethren to be present.

C. R. Gehr, Cor.

WENATCHEE, WASH.

The Wenatchee Dunkard Brethren congregation met in quarterly

council September 2nd, 1939, with Elder D. B. Steele in charge. All business was pleasantly disposed of.

Sister Edna Wise, Bro. Earl Steele and Bro. Chas. E. Inks were chosen delegates to District Meeting, with Bro. J. W. Steele and Sister Rosa Inks, alternates.

The Lord willing we will hold our love feast Saturday, November 4th. Brethren and sisters that can come are cordially invited to be with us at this meeting.

Chas. E. Inks, Cor.

R. 4, Wenatchee, Wash.

ENGLEWOOD, OHIO

We have had some very edifying services at this place recently. Elder D. W. Hostetler was with us in a two weeks' series of meetings and preached us sermons that were much appreciated. The weather was pleasant and attendance right good. As an immediate result of these meetings seven young folks were added to the church by baptism. Our harvest meeting was very well attended and enjoyed by all. On August 20th Bro. Ray Shank and wife and Bro. David Voglesong, wife and son were with us in a service and we enjoyed their fellowship and help very much.

Our Elder, Bro. Robbins, will be away holding meetings for some time so we have deferred our love feast one week. The date this year will be November 4th, and we hope to have a number of visiting members with us at that time. We have been having some very inspiring services during our love feast occasions and are looking forward to another feast of joy and glad-

ness. Come and enjoy this service with us if you can.

A. J. Brumbaugh, Cor.

OBITUARY

Louella Marie (Reese) Godfrey, beloved wife of Bro. J. E. Godfrey, daughter of Albert and Miammia Reese, was born near Taneytown, Md., March 16, 1904, and died July 28, 1939, aged 35 years, 4 months and 12 days.

Surviving are her beloved husband and her mother, one sister and four step-sons and one step-daughter. Her father preceded her in death possibly less than a year ago, who had his home with her at the time of his death.

Funeral services were held August 1st. at 9 a. m., with short service at the house conducted by Bro. Bernie Shriner and Elder Arthur B. Rice, after which the funeral procession escorted the body to the Dunkard Brethren church at Shrewsbury, Pa., for further services conducted by Elder J. L. Myers, Loganville, Pa., Elder A. B. Rice, Frederick, Md., and Bro. Bernie Shriner, Littlestown, Md. Elder Rice gathered the thoughts for sermon from St. John 11:28, Heb. 9:27, Mark 14:8, Luke 12:47. Elder Myers for his text I Sam. 20:3. Bro. Shriner conducted the opening devotions, after which she was laid to rest in the adjoining cemetery.

She was married to Bro. Godfrey March 21, 1937 and proved to be a true and loving companion to him and a fine, quiet and faithful member of the Dunkard Brethren church. We trust that our loss here below is her gain in the beyond. She was taken from our

midst very unexpectedly, nevertheless God's ways are not always our ways and what he does we must consider is well done.

Charles H. Ness, Cor.

R. 1, Dallastown, Pa.

THE BIBLE

The Bible is a most neglected book, an almost unread book, in most of our Christian homes. One may even hazard the guess that the majority of those who attend our churches, and subscribe to missionary and Bible societies, never open a Bible from one week's end to another—unless it be to help them solve a cross-word puzzle. It is true they hear one or two passages read in church on a Sunday morning or evening—and that suffices them of a book they profess to love and honor above all books, as a lamp to their feet and a guide to their path.

One vital need of the church of God today is the re-discovery of the Bible as The Book, to be read and known and truly possessed, and this not merely by clergy and ministers, but by the whole body of the people. Priceless, and essential of faith and the full Christian

life as is the church with its services and institutions and sacraments, its witness to the great redemption facts, and its holy fellowship, it is not and cannot be a substitute for the Bible. All experience proves that the Scripture is itself a most valuable means of grace, while for instruction in the truths of our religion, for the building up of Christian character, for warning and for discipline, for comfort and encouragement, for example and inspiration, it stands incomparable. The Bible is, par excellence, the Book of vital personal religion, it has something to fit our varied individualities and our changing moods. The reality, friendliness and inescapableness of God are its dominant themes.

Here is a quotation from an article which appeared some time ago in "The London Times" Literary Supplement: "In the neglect of the Bible lies one of our present misfortunes, for nothing else has in the past kept the nation so closely together as our English Bible. . . . As the practice of reading the Bible regularly and religiously at home has decreased, by so much has

the nation deliberately impoverished itself."

Sel., Geo. Studebaker.

PREVAILING PRAYER

Stella Bayers

In I Tim. 2:1 Paul says, "I exhort therefore, that first of all, supplications, prayers, intercession, and giving of thanks be made for all men." Paul must have known the value of prevailing prayer for at the time of his conversion, he had been persecuting the early disciples and was on his way to further persecutions.

Jesus had taught His disciples to "pray for them which despitefully use you, and persecute you." (Matt. 5:44) And they were likely praying and interceding for his conversion, even before he heard the "voice" and was made blind to material things.. (Acts 9:11.)

But when he began to pray for himself, then God sent Ananias to him and he not only received his sight, but was also filled with the Holy Ghost. (Acts 9:17.)

Though God told Ananias to go to Paul, he was afraid to go, until God assured

him "he is a chosen vessel unto me." (Acts 9:15.) How thankful the disciples must have been, when he was truly converted. After his baptism he spent certain days with them (Pet. 9:19.)

"And straightway he preached Christ in the synagogues, that he is the son of God." (Acts 2:20.) (Tim. 2:2.) Paul further states, "For kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior."

(Tim. 2:4) "Who will have all men to be saved, and to come unto the knowledge of the truth." (Tim. 2:5) "For there is one God, and one Mediator between God and men, the man Christ Jesus."

(Tim 2:6-7) "Who gave Himself a ransom for all, to be testified in due time. (Then Paul speaks of himself). Whereunto I am ordained a preacher and an apostle, (I speak the truth in Christ, and lie not), a teacher of the Gentiles, in faith and verity."

(I Tim. 2:8) "I will therefore that men pray everywhere, lifting up holy hands

without wrath or doubting."

In Acts 10:34-35, "Then Peter opened his mouth and said, Of a truth I perceive God is no respecter of persons: But in every nation, he that feareth him and worketh righteousness is accepted with him."

Now, if all Christian people, regardless of race, nation or church affiliations would join in faith filled, fervent and prevailing prayer for all men to be saved, interceding for all kings and those in authority, and giving thanks for all who fear God and do righteousness, brotherly love would take the place of greed, hatred and wars.

We believe our God answered the prayer of the Christian people in all lands, when the world war ended so abruptly.

A prominent statesman remarked concerning the first peace conference held after the world war, "If everyone would live by the golden rule, we would have no need of peace conferences for there would be no wars."

(Jer. 33:3) "Call unto Me, and I will answer thee, and will show thee great and mighty things which thou

knowest not." The call is to all of God's children.

Onward, Ind.

ON MINE ACCOUNT

H. M. Barkdoll

Philemon 1:18

When Paul asked Philemon in a beautiful letter to take back Onesimus, who had run away from him he said if he hath wronged thee or oweth thee ought, put that on my account. Onesimus had been a bad servant to Philemon and being willing to come back and do better could not pay for what he had wronged him in before, and could not pay his old debts and he evidently had nothing himself to pay them with, but Paul offered to pay all so that Onesimus might be received but not now as a servant but as a brother. Beloved, this is a beautiful picture of what the Lord Jesus Christ will do for all that offend.

He not only intercedes for us with Him from whom we have sinned, but knowing to the full how much we have wronged God and how much

we owe him, he says put that on mine account, and God has put it on his account and that account has been paid in blood. When the Lord laid on him the iniquity of us all Jesus saw and knew all our sins and He said put that on mine account.

Oh what a wonderful, kind Savior we have. Let the remembrance of this be felt. Something that is not right, put that on my account, yes, that sin or angry word and that pride of heart and eyes, Jesus stands by and says potently and lovingly put that on my account.

Jesus tender Savior, Thou has died for me,

Make me very thankful in my heart to Thee;

When the sad story of Thy grief I read,

Makes me very sorry for my sins indeed.

Glendora, Calif.

NOTICE

The Bethel congregation at the Frystown church house, Frystown, Pa., expect to hold a two weeks' series of meetings beginning October 16th, with Bro. J. P. Robbins in charge. We extend a hearty invitation to all who can come and enjoy these meetings with us.

We hope and pray that much good seed may be sown and bring forth

fruit.

Sister Laura Ebling,
Box 28, Bethel, Pa.

NOTICE

Elder Peter Lorenz, of Greentown, Ind., will begin a series of meetings in the Quinter Dunkard Brethren church on October 10th, ending with a love feast on October 21st and 22nd. Should there be any isolated members that can attend these meetings they will be gladly welcomed. We ask an interest in the prayers of God's people for this meeting.

Sister O. T. Jamison, Cor.

FAITH

I will not doubt, though all my
ships at sea
Come drifting home with broken
masts and sails;
I will believe the hand which never
fails,
From seeming evil worketh good
for me.
And though I weep because those
sails are tattered,
Still will I cry, while my best hopes
lie shattered;
"I trust in Thee."

I will not doubt, though all my
prayers return
Unanswered from the still, white
realm above;
I will believe it is an all wise love
Which has refused the things for
which I yearn;
And though at times I cannot keep
from grieving,
Yet the pure ardor of my fixed be-
lieving,
Undimmed shall burn.
I will not doubt, though sorrows
fall like rain,

And troubles swarm like bees about
a hive;

I will believe the heights for which
I strive

Are only reached by anguish and by
pain;

And though I groan and writhe
beneath my crosses,

I yet shall see through my severest
losses

The greater gain.

I will not doubt, well anchored is
this faith,

Like some staunch ship, my soul
braves every gale;

So strong its courage that it will
not quail

To breast the mighty unknown sea
of death.

Oh, may I cry, though body parts
with spirit,

"I do not doubt," so listening
worlds may heart it,

With my last breath.

Selected, Katie M. Myers,
Sterling, Ill.

SONG IN THE NIGHT

Job 35:10

O Thou who dry'st the mourner's
tear,

How dark this world would be,
If, when by sorrows wounded here,
We could not fly to Thee!

The friends, who in our sunshine
live,

When winter comes, are flown;
And he who has but tears to give,
Must weep those tears alone.

O, who could bear life's stormy
doom,

Did not Thy wing of love
Come, brightly wafting through the
gloom

Our peace-branch from above?

Then sorrow, touched by Thee,
grows bright,
With more than rapture's ray;
As darkness shows us worlds of
light

We never saw by day.

Selected by Mae Tharp.

IN CHRIST

John Oxeaham

In Christ there is not east nor west,
In Him no south nor north,
But one great fellowship of love
Throughout the whole wide earth.

In Him shall true hearts everywhere,
Their high communion find,
His service is the golden cord,
Close binding all mankind.

Join hands, then, brothers of the
faith,
Whate'er your race may be;
Who serves my Father as a son,
Is surely kin to me.

In Christ now meet both east and
west,
In Him meet south and north;
All Christly souls are one in Him
Throughout the whole wide earth.

THE DYING MINISTER

Sweet is the memory of the dead,
While sleeping in his dusty bed;
His body sleeps in silence where
No glimmering sun can enter there.

All ye that heard his voice below,
And wondered why he labored so;
Why he should preach till all was
spent
And then give up without consent.

Daughters of Zion, now draw near,
And hear his dying speech with
fear;

"Have I done all, have I got through
And finished what I had to do?"

"Another life could I live o'er,
I'd range the world from shore to
shore;

I'd wear this mortal body down,
To gain, a never fading crown."

"I saw the faithful herald fall,
I saw him burst his prison wall,
I saw him when he took his flight,
To dwell among the saints in light.

"I saw him round the city wall,
I heard a mighty angel call,
'Come in,' he cries, 'the war is o'er,'
And then I saw his face no more.

Selected, Emanuel G. Koones.

True worth is in being, not seeming,
In doing each day that goes by;
Some little good, not of dreaming
Of great things to do bye and bye.

But whatever men say in their
blindness,
And in spite of the fancies of
youth;

There is nothing so kingly as kind-
ness,

And nothing so royal as truth.

—Selected.

A CHRISTIAN IS

1. Christ in man.
2. Christ's representative on earth.
3. A follower of the Master, practicing, through the week what he professes on Sunday.

4. One who reflects the image of Christ.

5. One in whom the spirit of Christ abides.

6. One who does the will of God.
—Selected.

ADULT SUNDAY SCHOOL LESSONS

Oct. 1—Heb. 2:1-18.
Oct. 8—Heb. 3:1-19.
Oct. 15—Heb. 4:1-16.
Oct. 22—Heb. 5:1-14.
Oct. 29—Heb. 6:1-20.
Nov. 5—Heb. 7:1-28.
Nov. 12—Heb. 8:1-13.
Nov. 19—Heb. 9:1-28.
Nov. 26—Heb. 10:1-39.
Dec. 3—Heb. 11:1-40.
Dec. 10—Heb. 12:1-29.
Dec. 17—Heb. 13:1-25.
Dec. 24—Matt. 1:1-25.
Dec. 31—Review of Books
studied during the year.

PRIMARY SUNDAY SCHOOL LESSONS

Oct. 1—Paul in a Storm at Sea.
Acts 27:9-44.
Oct. 8—Paul on the Island of
Melita. Acts 28:1-10.
Oct. 15—How Paul Lived in Rome.
Acts 28:16-31.
Oct. 22—Review—Characters of the
Early Church.
Oct. 29—Paul Writes to a Church.
Rom. 12:9-21.
Nov. 5—Obedience to Parents and
Masters. Eph. 6:1-9.
Nov. 12—Believing and Obeying

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God. Heb. 11:17-40.

Nov. 19—Some Things James
Taught. Jas. 5:8-20.

Nov. 26—Thanksgiving. Psal. 100
and 103:1-5.

Dec. 3—Patience in Suffering. I
Peter 2:17-25.

Dec. 10—John Teaches Love. I
John 3:11-18.

Dec. 17—The Home of the Right-
eous. Rev. 21:10-27.

Dec. 24—Wise Men Bring Gifts to
Jesus. Matt. 2:1-11.

Dec. 31—New Testament Letters
and Who Wrote Them.

BIBLE MONITOR

Vol. XVII

October 15, 1939

No. 20

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WITNESSING FOR CHRIST

In this day of confusion, uncertainty, strife, discontent, sin and folly, Christian people have an opportunity to demonstrate those enduring qualities of spirit, mind and body that prove there is a reality to the religion of Jesus Christ. It would be well for us, when we meet up with these various problems and difficulties of life in this age of turmoil and unrest, to stop and ask ourselves this question: What would Jesus do if he were in my place? A little thought and care along this line will doubtless make our service to our Lord more profitable and give us greater joy in his service.

Just previous to his ascension Jesus made this statement: "But ye shall receive

power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.) It is this "Power" of the Holy Ghost which the world does not have that sustains Christian people and gives them victory over the temptations of the evil one.

Jesus endured trials, sufferings and persecutions far beyond what we experience and the Father sustained him through it all. He knows the sorrows and troubles that we meet with in this life and is a merciful Savior. "For in that He himself hath suffered being tempted, he is able to succor them that are tempted." (Heb. 2:18.) He has given us a Comforter to help and sustain us in the tribulations of life so that we can wit-

ness faithfully and successfully for Him. So we need to yield to the promptings and leading of the Holy Spirit day by day in all the experiences of life. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them that are called according to his purpose." (Rom. 8:26-28.)

In our journey through this life we have many unpleasant experiences, troubles and sorrows which try us sorely but every one of them presents opportunities for witnessing for Christ, and the Holy Spirit will direct and comfort us through it all if we are true and faithful and trust the Lord implicitly. When death takes a loved one, when sickness or affliction come upon us, when we ex-

perience business or financial reverses or when we are persecuted because we trust and serve the living God we often have seasons of deep grief, yet these experiences may bring out those Christ like virtues and attributes that prove to the world that we have a more abundant life in Christ Jesus, and thereby witness to the divinity of our Lord. The apostle tells us in the foregoing scriptural reference that all things work together for good to them that love God. The reason for this is clear. Those who fear and trust God make the best of the circumstances that they meet with in life knowing that the Lord has a purpose in it all. Our resignation to the Lord's will in our lives, and to whatever may be our experiences in life as a result of our service to him, is a powerful means of witnessing to the world of the Christ who brought from heaven to earth a saving gospel.

The martyrs of old, by their loyalty, steadfastness and faithfulness unto death proved beyond a doubt that there was a reality to the

religion of Jesus Christ. They were willing to suffer untold agonies, and the Lord sustained them in it, rather than renounce their faith in their Christ. How much are we suffering in our generation in order to witness for our Christ? It takes conviction and courage to witness successfully for the Christ. Are we equal to the opportunities that are ours in this generation?

NOTICE

We have word from elder John Sponsellor of Sherwood, Ohio, that he is still in bed. He states that it is nearly two years since he has been permitted to attend church services. He wishes to thank the members of the Pleasant Ridge congregation for coming and having services at his home. He desires the prayers of the members of the brotherhood in his behalf that he might be restored to health again.

Brother Harley Lorenz of Greentown, Ind., has been confined by sickness for

some time. Recently quite a number of friends remembered him with birthday cards which he enjoyed very much. He and his family take this means of thanking every one who remembered them in this way as they appreciated it very much. May you also remember him in your prayers that he may be speedily restore to health and service in the church if the Lord so wills. "The effectual fervent prayer of a righteous man availeth much."

—Editor.

THE ATTITUDE AND POSTURE IN PRAYER

E. J. Reece

"O come, let us worship and bow down; let us kneel before the Lord our Maker." (Psa. 95:6.) In all ages of the world the kneeling, or falling on the face to the ground, has been recognized as a reverential attitude, and beyond all cavil and doubt, it is an attitude of reverence in worship, and is acceptable and well pleasing in the sight of the Almighty, the One who has said, "That unto me every knee shall

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bow." (Isa. 45:23.) And the apostle Paul says, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." (Phill. 2:10.)

And so we read, "And all the agens stood round about the throne, and about the elders and the four beasts and fell before the throne on their faces, and worshipped God." (Rev. 7:11.) We find that Soloman in the dedication

of the temple he built for the worship of God used the kneeling posture in prayer. "And it was so, that when Soloman had made an end of praying all this prayer and supplication unto the Lord. He arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven." (I Kings 8:54.)

Ezra, a servant of God, used the kneeling posture. He says, "And in the evening sacrifices I arose from my heaviness; and having rent my garment and my mantel, I fell upon my knees, and spread out my hands to the Lord my God." (Ezra 9:5.)

The kneeling or bowing posture acknowledges the majesty of God, His superiority or power is recognized in this humble attitude, the creature bowing to the Creator.

Let us always consider and remember that God is all powerful, and that we have no power except it be given from above.

The word says that "God resisteth the proud and giveth grace to the humble. Humble therefore yourselves under the mighty hand of God, that He may

exalt you in due time." (I Peter 5:5-6.)

Kneeling and bowing before and to God is an act that expresses humility. It is reverence, and I feel quite sure that was why those Bible characters so often spoken of in scripture used the kneeling or bowing posture, such men as Ezra, Solomon, David, Daniel, Christ and the apostles. They were men of good understanding, they knew their weakness and God's ability. Hence were humble and practical men. I would be glad to see more such men today.

Daniel, though a captive in a foreign land among ungodly people, remembered his God, and notwithstanding an unalterable decree, that if any man called upon or prayed to any god except the King, he should be cast into the lion's den. Now when Daniel saw the writing was signed he went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled down upon his knees three times a day, and prayed and gave thanks before his God as he did aforetimes.

Jesus, our pattern and example used the kneeling

posture in prayer. (Luke 22:41.)

Stephen, a man which the Bible says was full of the Holy Ghost, and faith, and power did great wonders and miracles among the people, kneeled down and prayed for his enemies, saying Lord lay not this sin to their charge. The apostle Peter kneeled in prayer in the chambers of death, and through that prayer the dead was raised to life, weeping turned to joy. (Act 9:40.)

The apostle Paul to the Elders at Ephesus before taking his leave of them kneeled down and prayed with them, (Acts 20:36), so it is plain to be seen, that the history of prayer in the Bible recognizes and approves of the kneeling or bowing posture in prayer. The citations are abundant and unmistakeable.

True, the Bible tells of some who stood when they prayed. In Matt. 6:5 we read of some standing in their prayers and in verse 8, Jesus says, "Be not ye therefore like unto them." I like the way the psalmist David directs "O come, let us worship and bow down; let us kneel before the Lord

our Maker, for he is our God, and we are the people of his pasture, and the sheep of his hands."

Jeremiah, the prophet of the Lord said, "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths where is the good way, and walk therein and ye shall find rest for your souls. But they said, we will not walk therein." (Jere. 6:16.)

Many professors of today say the same. I heard a minister in the pulpit say that he knew the prophet said to stand in the way, and ask for the old paths, but this minister said he was going to blaze out some new ones, and he did. He introduced the standing posture in prayer in a congregation which had always used the kneeling posture, and it seemed the change suited quite a few. This same minister got the music box in his congregation, and some other changes which makes me think of Jere. 5:31, "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so."

The apostle gives us about the same thought, in II Pet.

2:2, "But there were false prophets also among the people even as there shall be false teachers among you, who privily shall bring in damnable heresies even denying the Lord that bought them. Many shall follow their pernicious ways by reason of whom the way of truth is evil spoken of."

What the world needs is more kneeling and less theology.

Fairview, Mo.

IN NAME ONLY

L. A. Shumake

There is a strange line in the first chapter of Acts, "For he (Judas) was numbered among us." For some reason unknown to other mortals, Judas belonged to the disciple group—but he belonged in name only. It is not so much what we belong to as what belongs to us that counts. The name lists of all great enterprises are cluttered up with names that stand for nothing.

There are too many church people whose membership exists only in name on the church register. They never do any thing about it.

Two men were riding on the street car looking at the funeral notices in a paper, when they found the name of an acquaintance, he was to be buried from a certain church. Said one, "I never knew till now, that Bill belonged to a church." Said the other, "No you'd never have guessed it from the way Bill lived."

I Cor. 4:2 It is required in stewards, that a man be found faithful. Is it possible that one that has been baptized, accepted Jesus as his personal savior, renounced satan and the sin of the world, solemnly promises to live faithful till death, and not do anything about it?

Jesus says, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Jesus wants us for service and we should show our faith by loving obedience to His every command. "If a man loves me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." (John 14:23.)

Jesus spoke of his disciples as the light of the

world and said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

At a certain church a revival was in progress, a young man was prevailed upon to give his heart to God. His answer was that he "already belonged to the church." Pretension! Profession! How haughtily they stride into the kingdom of the lowly Redeemer and usurp the highest seats, and sing the hymns of praise, and utter aloud, to be seen and heard of men. Of this class Jesus referred to in his parable of the marriage feast, the King said, "Friend, how comest thou in hither and not having a wedding garment?" The word says he was speechless.

Oh! the embarrassment, remorse and shame of being in the presence of the King, out of harmony and unprepared to be a guest at the great marriage feast where, we are told, He will gird himself and serve us. Are we living before the world that exemplary life, and pattern given us by our Lord, or will we turn to the left and hear the sentence, "depart from me ye workers

of iniquity. I never knew you."

Dear reader, we are shaping our lives for a great disappointment if we are living in the church and belonging in name only.

Louisa, Va.

THE LOVE OF CHRIST SACRIFICIAL, BOTH IN HIS NATURAL AND MYSTICAL BODY

Part II

Here is the taking up of Christ's life, and the going down into Christ's life. The life is high and the object noble, but the work is humiliating because the creatures which the life seeks to assimilate to itself are degraded.

If any inferior motive predominates in our efforts to promulgate the the gospel, either through the holy ministry or the press, "verily I say we have our reward." We need not expect it here after. The most despicable form of pride is that which manifest itself in holy things. In the matter of salvation none can claim superiority over another. Whatever is of grace

must necessarily find the prince and the beggar on a level. Whether of high or low degree, the reason for joy is, that all are placed on the same platform, "that all are saved by grace," which is the achievement of Almighty love, which so flamed and yearned for our salvation, "that though He was rich, yet for our sake He become poor, that we through His poverty might be rich." Abasement and exaltation are essential conditions of salvation, both objectively and subjectively. He that ascends is the same that descended.

The gospel "is the power of God unto salvation" only as it draws us into the condition and molds us into the features of its Author. The love of God in sending His Only Begotten in the world was without constraint, save that which belongs to the very nature of love. It was voluntary. It needed no extra inducement to generate in. Our misery called it forth in its sacrificial form, but it determined not its nature. All the pangs and perils, the sorrows and sufferings, consequent on His humiliation, were present to His mind from everlasting;

and yet He required not constraint to sacrifice Himself but what entered in His infinite perfection. As is he that begetteth, so are they that are begotten of Him. He that sanctifies and they who are sanctified are of one nature. If "we are partakers of divine nature" we will necessarily exhibit its peculiarities.

"The love of Christ constrains us." Self-denial, self-forgetfulness, and humiliation for the good of others, will spring out of our regenerated nature as spontaneously as a brook from its fountain. Love is a vicarious principle. This doctrine can not receive the consent of the world, for "love is of God," and "the whole world lieth in wickedness."

"God is love," and as He is the greatest and holiest of all beings, He alone could make a sacrifice adapted to the condition of fallen humanity. Sacrifice is the law of Christian life, and love is the life of sacrifice. Christ had in Him the vicarious principle by character, but He wrought it out by office. The Spirit of Christ can still be grieved by reason of this inherent

principle, but He can no longer be pained as in sacrifice, because His office of redeeming has expired.

Redeemer and Mediator He still is, and High Priest also presenting to the Father the merits of oblation offered up while in His office of making atonement. The principle has in great measure has been lost sight of, immense damage has resulted to the cause of Christ therefrom. Being in Jesus is being in sacrifice, and our ready, love-impelled entrance into the condition of others in order to raise them into life-union with Christ, marks the power which the divine nature exercises over us. Christ left us an example "that we should follow in His steps." As His nature is communicated to us, His life will be reproduced by us. "Our fellowship is with the Father and with His Son Jesus Christ." We "follow the Lamb whithersoever he goeth."

This community of character and life, enables us to "read our title clear, to mansions in the skies. The more the ministers of Christ are filled with the Spirit, the more zealous and self-sacrificing will they be. Home

and friends and comforts will be as dust in the balance when weighed against the all conquering impulsions of the "Love of Christ," and the precious souls to be "plucked as brands out of the fire." Born in a stable, shoving the plane and saw, buffeted by Satan, scoffed by man, having no where to lay his head, wounded by his friends, and murdered by his enemies.

All this and much more, was the necessary issue of that love which voluntarily assumed the retributive condition of the nature he came to restore to more than primevil dignity. His love-life in us will draw us along his divine human course, until we reach His ascent and are glorified with Him. Whoever disjoins from his life here, the sacrificial element, will have disjoined from his life yonder the element of glory. Not that Christ's life is of more value than His death, but that the embodiment of the divine law in a living example was as necessary a feature in the work of redemption, as the shedding of His blood as an expiation for the sin of the world. "I come to do thy will." This was His

language when he came to live. "Thy will be done." This was the utterance of His agonized soul when he came to live. His coming into the world, His being in it, and His going out of it, are comprised in the stupendous scheme of human deliverance; and while His entire life was sacrificial, it was yet of no value, as to the end contemplated, apart from His death. The blood which was shed to make atonement for the soul, He carried in His love, thrilled heart through all the trials, sufferings, and temptations of His incarnate life, and thus made way by His life of sacrifice for the great tragedy on Calvary, on which hangs the hope of the world. Such is the love of Jesus. Such its fruits, such its willing condescension and ignominy; and such, in some measure must ours be, if "He is our life." Oh what might we be, and what might we accomplish, if, like Paul, we could in very truth say, "I live; yet not I, but Christ liveth in me." Then would results follow that would draw the eyes of angels and men upon us. Those who now despise for our want of

learning, who only see that we are "black as the tents of Kedar," would know that we are also "comely as the curtains of Solomon. In conclusion, Providence has opened a door for the entrance of the gospel, and invites the Joshuas and Calebs to go and sow the truth broadcast.

May the love of Christ constrain not a few to go forth in the name of the Mighty God of Jacob, and cultivate the field which God has infenced for the ingress of His people. Go by two and two—go by dozens, by seventies, by hundreds, and the desert places will soon rejoice, the wilderness will blossom as the rose, fruit will spring forth an hundred fold to the glory of God, and "Christ will see of the travail of His soul and be satisfied." Amen and amen.

Yours in the embrace of Christian love.

Sel, Emanuel G. Koonen,
Converse, Ind.

Not only should we be careful not to over-criticise the child, but also avoid criticising others in his presence, as this criticism injures him more than it helps them.

WHICH?

Reader, there are two ways of beginning the day—with prayer or with out it. You begin the day in one of the two ways—which?

There are two ways of spending the Lord's Day—devoutly or undevoutly. You spend His day in one of these two ways. Which?

There are two classes of people in the world—righteous and the wicked. You belong to one of these two classes. Which?

There are two great rulers in the world—God and Satan. You are serving under one of these two great rulers. Which?

There are two roads which lead through time and eternity—the broad and the narrow road. You are walking on one of these two roads. Which?

There are two deaths which people die—some "die in the Lord," others "die in their sins." You will die one of these two deaths. Which?

There are two places to which people go—heaven or hell. You will go to one of these two places. Which?

—The Way.

Sel. L. A. Shumake.

REVEREND

The Herald of Truth makes some sensible remarks in regard to applying "Rev." to ministers. We clip the following:

"Why is it that some of our people persist in calling our ministers reverend? They are no more reverend than any other pious brethren, especially if they are aged and highly respected. Revere means to have respect for and to have a fear of mingled with admiration. The title Reverend is very frequently applied where it is altogether out of place, to those who are not reverend. How unreasonable to call a young preacher that has hardly learned the first principles of the doctrine of Christ, a mere babe, Reverend. There are aged Christians, that have never preached, who are a hundred times more to be revered, than the young preacher who writes egotistically Rev. to his name, or hears others speak of him as Reverend so-and-so. Christ rebuked the use of titles, and the spirit of the gospel is decidedly at variance with the common prac-

tice of using them as they are at this day.

We can see but a single circumstance in which it would be advisable to use the much abused Rev. and that is when it is necessary for any reason to make known the minister's calling, and in that case the term preacher might answer just as well, and be fully as well understood by all parties. It is certainly very much out of place for our members to speak of our own ministers, especially in their presence, and call them Reverend. Such an instance would be almost sufficient cause for a rebuke, at least an exhortation. Our ministers are preachers, and let all members be satisfied to call them simply that in preference to titles which the scriptures do not sanction, but virtually forbid."

LOOKING BEYOND THE GRAVE

It is appointed unto man once to die, but after this the judgment.—Heb. 9:27.

There is enough in this text to keep us meditating for days and weeks and months and years; but at

this time we want to take a look beyond the judgment day.

Christ, in the twenty-fifth chapter of Matthew, tells of what the judgment means for both the righteous and the unrighteous, concluding (V. 46): "And these (the unrighteous) shall go away into everlasting punishment: but the righteous into life eternal." Put these two texts together, and you have a graphic picture of what lies beyond the grave.

There are two periods in which man is (or at least ought to be) vitally interested: Time and Eternity. As for time, it is made use of by two great bodies: the church and the world. The Bible speaks of but two places connected with eternity: Heaven and Hell. Men have talked about other places, but these are the only places connected with eternity concerning which the Bible speaks. Which of these places we will make use of in eternity will depend upon what use we make of the opportunities presented to us in time. This solemn fact should make its impress upon every rational mind.

There are two other facts

that should be kept steadily in mind: (1) They who die in their sins will spend eternity in hell, while (2) they who die in the Lord will spend eternity in heaven. While in this life it is possible for sinners to call on the Lord and be eternally saved, or for the righteous to forsake the way of the Lord and die in their sins and be forever lost, it is our spiritual condition at the time of death that will determine our eternal destiny.

And this brings us face to face with another solemn fact: The responsibility of being eternally saved or lost rests wholly upon man. As for God, He has made every provision for our salvation and safety. After man had shamefully fallen and therefore became hopelessly lost, God provided a Redeemer in the person of His only begotten Son through the shedding of whose blood all men might have the opportunity for salvation. Not only this, He supplied man with a great host of prophets and teachers to enlighten him as to his opportunities, set apart one day out of seven for man to devote to matters spiritual, organized the Christian church

through which instrumentality the people might be edified and strengthened in Christian fellowship and their powers in bringing the Gospel of salvation to "all nations," and through the ministry of the Holy Spirit and the holy angels lead the sons of men "into all truth." As Paul says, man is therefore "without excuse." Looking God-ward, we see only love, mercy, justice, truth, holiness, power, wisdom, and glory. Looking manward, we see an unworthy class of people, most of whom have rejected God's proffered terms of mercy. If in the end we fail of salvation, we have only ourselves to blame. Here we are living in a time of opportunity to make our "calling and election sure" through accepting Christ as our Savior and Lord and obeying Him in "all things whatsoever" He commands us, or to reject His proffered terms of mercy and be forever lost. Therefore, "to-day, if ye will hear his voice, harden not you hearts."

Another important thing to keep in mind is that all that we see on earth is but temporary, and that time is

but a mere speck on the great canvas of eternity. Dives may have had a joyous time every day of his life (we doubt it, however, as we look at some rich people living today), but it was Lazarus who went on to enjoy the eternal riches in the glory world. In the language of our Savior, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" For lasting joy and riches and glory and endless life we must look beyond the grave.

And looking beyond the grave, we see two places: one "prepared for you," and the other "prepared for the devil and his angels." The first of these places having been prepared for us, have we prepared to occupy it when the final summons to eternity comes? If we wait until this summons comes, it will be forever too late. And let us not merely imagine that we have made the necessary preparation; let us search the Word of God diligently that we may know what He requires of us. If we have made the necessary preparations, then it will be true to us that

"When we've been there ten thousand years,

Bright, shining as the sun,
We've no less days to sing God's
praise

Than when we first begun."

As a final thought let us bear this in mind: Here we either enjoy or suffer foretastes of what there is ahead for us in eternity. The idea that Christians have an awful time here and a glorious time in eternity; while sinners have a jolly good time here and will escape the pangs of hell by quickly yielding themselves to God just before they die, comes not from God. It is the enemy of souls that gives them this delusive vision. The pleasures of this world are transitory and vain ("for all these things God will bring thee into judgment"). It is the people of God who have foretastes of that which is written, "At thy right hand are pleasures forevermore." In this life sin (unbelief, deception, murder, drunkenness, pride, foolishness, dishonesty, lust, hypocrisy, selfishness, disobedience, a guilty conscience, revellings, "and such like") is but a foretaste of what sinners will suffer after they get into the place "prepared for the devil and

his angels" while the life of the Christian (though in this life, because of the sins of men, often suffer hardships, persecutions, disappointments, etc.), in that he has yielded himself to God and is walking in paths of "righteousness and true holiness," in his experiences of peace with God and fellowship with saints, of faithful service and joyous hope, enjoying a clear conscience and being free from divine condemnation here, is simply enjoying foretastes of that which in fullness of joy and glory he will experience throughout the ceaseless ages of eternity. Therefore, ye righteous, "rejoice, and be exceeding glad; for great is your reward in heaven."

—Selected.

STANDARDS FOR MY READING

Ella H. Glick

A lawful standard is that which is established by authority as a safe rule for certain weights, quantity, value and quality. So it behoves us as Christians to have a high standard for our

reading; as there are very low standards for reading among the masses of people.

The Lord said to the prophet Isaiah: "Lift up a standard for the people." God always sets up a high standard for His followers; a standard of purity and holiness. The apostle Paul admonished Timothy to "Give attendance to reading," and to be an example to the believers in word and deed.

Solomon says, "Of making many books there is no end." And he certainly knew what he was talking about, for the world is flooded with books and magazines of every description. So beware of false teachings. We are thankful that there are books we can read that are based on the Word of God, that are uplifting and edifying to the soul. Can we appreciate what a wonderful gift we have from God, that we can read this word, the Bible, and sing praises to His holy name?

It is alarming to know how Satan is broadcasting over the world, his deceiving, flimsy, giddy, foul, corrupt trash, called "literature," to poison the minds of young people. Sad to say,

older ones too are caught in his traps, and it will drag them down to hell, if not repented of. This low, degrading line of reading reminds me of a stone quarry near my former home in Ohio. A high wall of stone was still standing, where stone had been quarried away, there were openings and crevices in this wall. Ofttimes young folks would go there and throw stones against this wall for fun, and soon you would see snakes peering out with shining black eyes and forked tongues, hissing at the intruders, ready to strike. So it is not safe to tamper with sin in any form, for there are serpents in the wall.

Of all the books in circulation there is after all only one Book—"The Bible," the standard for my reading. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." (II Tim. 2:15.) "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His, and let every one that nameth the name of Christ depart from iniquity." (V. 19.)

Reading had always been a pleasure to me, and I am so thankful that my parents were careful not to have anything misleading in the line of books on their shelf or table for me to read. There were several books outside of the Bible that I loved to read; such as "Pilgrims Progress," "Mother, Home, and Heaven," "Prevailing Prayer," some of Spurgeon's and Moody's works, "Food for Lambs," etc.

We should be careful of the books we read, and the company we keep, for our character is largely formed by them.

Let us keep ourselves pure.

Belleville, Pa.
—Gospel Herald.

PEACE

The cries of peace almost all over the world amidst preparedness for war with greater activities than any recorded on the pages of history are heard today everywhere. Peace is maintained in the world by fear.

The peace our Savior brought from heaven is maintained by love which

can be had without price or cost; only self-sacrifice. Jesus' words recorded by St. John 14:27, should comfort us as His children and followers: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"Glory to God in the highest and on earth peace and good will toward men."

"To give light to them that sit in darkness and in the shadow of death. To guide our feet unto the way of peace."

"Let the peace of God rule in your hearts." "Follow peace with all men and holiness without which no man shall see the Lord."

Peace be with you all that are in Christ Jesus. Amen.

Sel., Jos. H. Stark,
R. 1, Tipp City, Ohio.

BAPTISM

D. W. Click

Baptism is one of the very essential commands in the New Testament scriptures. Jesus, the perfect Light of the World says, "Go ye therefore, and teach all

nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.)

This plain command was given to his apostles, and most truly no one should stop to question His word, for we are told that "Heaven and earth shall pass away, but my word shall not pass away." (Matt. 24:35.)

Peter taught very positively on the day of pentecost the need of obeying the teaching of Christ, the Light that lighteneth every man that cometh into the world.

These very Jews were the ones who were ready to put Jesus to death on the cross, but were now made willing to cry out and say, "Men and brethren, what shall we do?" (Acts 2:37.) The answer was plainly given them, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:28.)

Baptism is for believers, men and women who can understand God's word, and exercise faith in Jesus. Christ instructed His apostles when He sent them out to preach His gospel to

every creature, "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." (Mark 16:16.)

It was very plainly shown that all who wished to be baptized, should be old enough to exercise faith in Jesus Christ.

Triune immersion was the mode of baptism taught by Christ and His apostles, and for over 300 years was the only baptism that was accepted as legal water baptism. We notice that the early Christian Fathers used Baptizo in writing on the subject of Christian baptism, and it was always performed by baptizing the candidate by triune immersion; being dipped once in the name of the Father, and once in the name of the Son, and once in the name of the Holy Ghost.

Jesus our perfect Leader, was baptized in the River Jordan, giving us a perfect example, not that He needed to be baptized to wash away His sins, for he had no sin, but as He told John the Baptist, "Thus it becometh us to fulfil all righteousness." (Matt. 3:15.)

It is the outward part of the initiation process. In

this process there is an outward as well as an inward part, and baptism has been made the outward part. It is not an outward sign that the inward change of being born again has already taken place, but it is the external of the act. Baptism may be an evidence of the inward change, made necessary for an entrance into the kingdom, but can not be a sign of an entrance that has already taken place. The work of grace in the heart, faith repentance, confession, regeneration and baptism, may be regarded as part of the process that makes one a new creature in Christ our Lord. We have no more right to eliminate baptism than we have to exclude any other part of the divine teachings of the Master.

Grand Junction, Colo.

SENTENCE SERMONS

Failures are stepping stones to success.

When we begin to cherish a criticising spirit we begin to alienate our best friends and lose our Christian charity.

We should encourage

more than we criticise and do more than we undo.

Travel the road of extravagance far enough, and you will come to a poor-house.

NEWS ITEMS

SWALLOW FALLS, MD.

On July 30th, our Elder, Bro. L. B. Flohr came into our midst to hold our series of meetings. He said when he came that he not only came to gain numbers but to help us to live better lives and we feel he labored to that end.

He preached seventeen inspiring sermons. While there were none added in number, we feel there was much good seed sown which will spring forth and bear fruit in due season.

We had our council meeting on Wednesday, August 9th. Not much business was transacted, but it was taken care of in a Christian manner. Then we held our love feast on Saturday, the 12th, with about forty surrounding the Lord's table.

During the intermission one decided to be reclaimed which was received back into fellowship just after we seated ourselves around the table.

Our meeting closed on Sunday night, August 12th which we felt was over too soon.

On September 9th and 10th, Bro. Minor Leatherman from Antioch,

W. Va., gave us two very uplifting sermons which we all appreciated very much.

Then on September 23rd and 24th, Bro. Taylor from Arlington, Va., came into our midst with his wife, daughter, and Sister Ruth Gunderman, and gave us two more messages from God's word. His subjects were, "What Owest Thou Thy God," from Luke 16:1-12, and "Put on The Whole Armor of Righteousness," from Eph. 6.

We appreciated the services of these brethren and extend an invitation to them and all other ministers who can come and preach the unadulterated word of God as we are few in number and feel we need their help.

We ask a petition in all the Monitor readers' prayers in our behalf.

Sister Elsie Shaffer, Cor.

PLEASANT RIDGE, OHIO

We, the Pleasant Ridge congregation surely feel that we have had a wonderful spiritual feast in the past two weeks. On September 3rd we held our Harvest meeting.

In the morning Bro. Rice of Maryland, preached a harvest sermon which all enjoyed very much.

Then dinner was served to more than 220 people.

After dinner Bro. B. E. Kesler of the Goshen church was the speaker for the afternoon. This was the beginning of a two weeks' series of meeting with Bro. Rice in charge. On Monday evening we had a new experience, at the close of the services an invitation was given and one young man came forward and requested baptism, which was

administered that night after services.

We sure feel that God surely directed Bro. Rice as he brought forth such spirit filled sermons. He sure did not shun to preach the whole council of God in His word.

As a result of his efforts seven came forward to stand for Christ. Five were baptized and one reclaimed. Illness prevented one boy from being baptized, which will be taken care of later. Two weeks prior to our meetings four were received from the Church of The Brethren, two of whom were re-baptized.

Saturday, September 16th, we had our love feast, beginning at 10 o'clock for an all day meeting. Bro. Rice preached in the forenoon, after which dinner was served.

In the afternoon with the assistance of our visiting ministering brethren, Bro. Rice, Bro. Parker and Bro. Theo. Myers, we held an election for one minister and three deacons, resulting as follows: Minister, Bro. Vern Hostetler, Brethren Henry Rupp, Bro. Samuel St. John and Bro. Emery Clapper were chosen as deacons. All were duly installed in office except Bro. and Sister Emery Clapper and Sister Samuel St. John, who were not present.

In the evening 128 brethren and sisters surrounded the Lord's table with Bro. Rice officiating.

Sunday morning we met for worship at 7:30 with Bro. Ahner of Ft. Wayne, Ind., in charge.

At 10 o'clock we met for Sunday school with an attendance of 198.

After Sunday school Bro. Rice preached his closing sermon. In the evening Bro. Rice went to Goshen, Ind., in another series of

efforts.

We sure pray God's blessings upon him that he may continue in his good work.

We wish to thank all of the visiting brethren and sisters for their presence during these meetings and heartily invite you all to come again.

Mary Miller, Cor.

CERES, CALIF.

Pleasant Home congregation met September 8th for quarterly council. Meeting was opened by our Elder H. E. Andrews, reading Col. 2, and prayer by Bro. Ruff. At this meeting we held the election for our church and Sunday school officers. We re-elected Elder H. E. Andrews for another year.

As District Meeting will be at this place November 15th, we elected the following delegates: Ely Caylor, Harry Van Dyke and Elmer Ruff.

All business was transacted in a pleasant Christian spirit.

Our church is located 1½ miles from Ceres, on Roeding avenue. Ceres is on highway 99 and I live one block east of the church. We are planning on having a series of meetings this fall, time and minister to be announced later. Pray for us at this place.

Emma Kiefer Ruff.

MOUNTAIN VIEW CHURCH

The quarterly council of the Mountain View Dunkard Brethren church was held at the home of D. M. Click, September 14th, 1939.

Rom. 12 was read by Bro. D. M. Click and a few remarks were

made, and then prayer was offered by Bro. Click. The minutes of our former council was read. The first to come before our meeting was shall we send a delegate to the District Meeting at Dallas Center, Iowa. It was decided not to send a delegate this year, but that Bro. D. M. Click write a letter to the District Meeting for our little congregation. We next decided to send \$5.30 to help bear the expense of the meeting. It was also decided to send \$5.00 to the Bible Monitor office to pay for monitors to be distributed at our Sunday schools.

We were admonished to pray unto our Father in heaven during these sad days of war and great trouble.

D. M. Click, Clerk.

* * * * *

OBITUARY

WILLIAM H. GAUNT

William H. Gaunt, 79, died at the Lutheran hospital at Ft. Wayne, Ind., August 29th, as a result of injuries received when he was hit by a truck.

A daughter, Mrs. Jesse Zent, with whom Bro. Gaunt had made his home for several years, died August 9th, her passing grieved him very much and only a few days before his death he call for the Elder of the church and was anointed.

He was a son of Josiah and Mary Castator Gaunt, born at Hagers-town, Ind., on January 16, 1860 and departed this earthly life August 29, 1939.

On March 15, 1884 Bro. Gaunt united in marriage with Miss Sarah

Beeson. To this union four daughters were born. Two daughters preceding him in death were Mrs. Cleo Sailors of California, and Mrs. Mary Ruth Zent of Roanoke. The two surviving are Mrs. Myrtle Bois of Roanoke, and Mrs. Hilda Broxon of Ft. Wayne; also two sisters, Mrs. Clara Stonebraker of Milton, and Mrs. Emma Day of Windfall, and one brother, Jesse Gaunt of Hagerstown, six grandchildren and one great grandchild also survive.

Bro. Gaunt became converted in early manhood and at time of his death held his membership at the Midway Dunkard Brethren church near Peru, Ind.

Funeral services were conducted from the Koontz funeral home in Roanoke at 10 a. m., August 31, 1939, by Rev. S. C. Henderson of the First Brethren church, and Elder Jacob Ahner of Ft. Wayne, and at the Harmony Baptist church near Matthews, Ind., at 2 p. m. in charge of Elder Johnson. Burial was in the Matthews cemetery.

"Uncle Billy Gaunt" as he was fondly called by his many friends was a man of firm convictions, yet he was kind and tolerant with those that differed with him. He was a lover of children and an interested friend of young people. He will be missed by his many friends and neighbors who have known and respected him through the years.

Ralph K. Frantz, Cor.

CLOVER LEAF CHURCH

We, the Clover Leaf congregation, held our quarterly council Septem-

ber 16th. The meeting was opened by reading the 12th chapter of Romans, and prayer by Bro. Melvin Roesch. In the absence of our Elder, Bro. Walter Pease presided over the meeting.

All business was disposed of in a very pleasant manner. Two letters of membership were granted. Delegates to District Meeting were chosen.

We are expecting Bro. Lorenz to begin a series of meetings October 23rd.

Our love feast will be November 4th with meeting all day Saturday and Sunday, November 4th and 5th.

We ask an interest in your prayers for the success of these meetings.

Sister J. L. Wertz,
McClave, Colo.

CAGE IT UP

If you have a nasty word

Put it in a cage;

Make believe it is a bird,

Put it in a cage.

If you think a harmful thought

Put it in a cage;

Better far to have it caught

Put it in a cage.

If your temper seems to raise,

Put it in a cage;

Trap it up before it flies

Put it in a cage.

If you have a mind to knock,

Put it in a cage;

Do not let it cause a shock

Put it in a cage.

Take the cages, every one,

Soon as you are through;

Do not take a chance with them

Send them to the Zoo.

DID YOU?

Did you give him a lift?

He's a brother of man,
And bearing about all the burden
he can.

Did you give him a smile?
He was downcast and blue,
And a smile might have helped
him
To battle it through.

Did you give him your hand
He was slipping downhill,
And the world, so I fancied,
Was using him ill.
Did you give him a word,
Did you show him the road?
Or did you just let him
Go on with his load?

Do you know what it means
To be losing a fight,
When a lift just in time
Might set everything right?
Do you know what it means—
Just the clasp of a hand,
When man's borne about all
A man ought to stand?

Did you ask what it was—
Why the quivering lip,
Why the half-suppressed sob
And the scalding tears' drip?
Were you brother of his
When the time came of need?
Did you offer to help him—
Or didn't you heed?
Sel., Sister Bessie Shaffer.

LET OTHERS SEE JESUS IN YOU

While passing thro' this world of sin,
And others your life shall view,
Be clean and pure, without, within,
Let others see Jesus in you.

Your life a book before their eyes,
They're reading it thro' and thro',
Say does it point them to the skies,
Do others see Jesus in you?

What joy 'twill be at set of sun,
In mansions beyond the blue,
To find some souls that you have
won;
Let others see Jesus in you.

Then live for Christ both day and
night,
Be faithful, be brave and true,
And lead the lost to life and light;
Let others see Jesus in you.

Let others see Jesus in you,
Let others see Jesus in you;
Keep telling the story, be faithful
and true,
Let others see Jesus in you.

—B. B. M.

AFTER I'M GONE

I Know that some day I'll pass on,
As all must leave this earth;
And when I do, this much I ask,
Don't lie about my worth.

For, after death, friends always say
Kind things which aren't quite
true.

So when I'm gone don't build me up,
My friend, I beg of you.

When I have passed beyond your
reach,
Though you no longer see
My glaring faults, they'll still be
there;

For they're a part of me.

If you like me with frailties, now,
Why change me to a saint?
Please just be honest—and don't say
That I was what I ain't!

—Lyla Myers.

Sel. Sistre Bessie Shaffer.

"God has wonderful things to display, if He could only get the show cases." (See I Tim. 1:16.)

But he that is greatest among you shall be your servant.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 1—Heb. 2:1-18.
 Oct. 8—Heb. 3:1-19.
 Oct. 15—Heb. 4:1-16.
 Oct. 22—Heb. 5:1-14.
 Oct. 29—Heb. 6:1-20.
 Nov. 5—Heb. 7:1-28.
 Nov. 12—Heb. 8:1-13.
 Nov. 19—Heb. 9:1-28.
 Nov. 26—Heb. 10:1-39.
 Dec. 3—Heb. 11:1-40.
 Dec. 10—Heb. 12:1-29.
 Dec. 17—Heb. 13:1-25.
 Dec. 24—Matt. 1:1-25.
 Dec. 31—Review of Books studied during the year.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 1—Paul in a Storm at Sea. Acts 27:9-44.
 Oct. 8—Paul on the Island of Melita. Acts 28:1-10.
 Oct. 15—How Paul Lived in Rome. Acts 28:16-31.
 Oct. 22—Review—Characters of the Early Church.
 Oct. 29—Paul Writes to a Church. Rom. 12:9-21.
 Nov. 5—Obedience to Parents and Masters. Eph. 6:1-9.
 Nov. 12—Believing and Obeying

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God. Heb. 11:17-40.

- Nov. 19—Some Things James Taught. Jas. 5:8-20.
 Nov. 26—Thanksgiving. Psalms 100 and 103:1-5.
 Dec. 3—Patience in Suffering. I Peter 2:17-25.
 Dec. 10—John Teaches Love. I John 3:11-18.
 Dec. 17—The Home of the Righteous. Rev. 21:10-27.
 Dec. 24—Wise Men Bring Gifts to Jesus. Matt. 2:1-11.
 Dec. 31—New Testament Letters and Who Wrote Them.

BIBLE MONITOR

Vol. XVII

November 1, 1939

No. 21

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OCCUPY TILL I COME

At one time during His ministry here Jesus spoke a parable that should be a valuable lesson to each one of us. Luke tells us about this in the 19th chapter of his writings. The parable deals with a certain nobleman, his servants, their responsibility, their conduct and their reward. This nobleman in his affairs found it necessary to leave his servants for a time and before going, called them together and delivered each one of them a certain amount of money for them to transact business affairs with, for him while he was gone, evidently, that they might be profitable to him during his absence. After delivering the money into their hands he gave them this command: "Occupy till I come."

Upon his return he called these servants before him that they might give account of the money they had received. It was revealed in this investigation that only two out of the ten that had received the money had been profitable servants. A third had the master's money to return to him but the other seven had apparently wasted even that which they had received as they could not give any account of it.

They were rewarded according to their deeds. The profitable servants were given greater authority in the master's service, the one who merely had that which was given him was deprived of that, and the others were slain for their unfaithfulness and folly.

The thing that prompted the Master to recite this parable was the fact that his

hearers thought that the kingdom of God would immediately appear. The parable in its application then, must have to do with the kingdom of God. This being true, Jesus must be the nobleman who has gone into a far country. The word tells us that he is seated at the right hand of the Father interceding for us until the proper time for him to return to earth again. We are His servants to whom He has delivered talents, abilities, powers and possessions, all of which are gifts from the Master which he desires for us to use during his absence that we might be profitable to him. The command to us is, "Occupy till I come." Here is a solemn responsibility that we can in no way evade. We, like the unfaithful servant know that the Lord is an austere man and that he deals rigidly and justly with his servants, therefore we should take serious thought as to what use we are making of the good things that the Lord has given us.

Let us bear in mind continually that the Master is surely going to return and demand of us an accounting.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (II Cor. 5:10.) We shall receive according to our deeds. If we put to use in the Master's service the powers and abilities that he has given us it is bound to result in some good to the Lord and we shall be considered faithful servants and hear the commendation and receive the blessings that have been promised the righteous. When the Lord shall come He shall say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." (Matt. 25:21.)

If we fail to use what the Lord has given us or spend it foolishly in the vanities and pleasures of this world, then we shall be condemned by our Master when He returns and shall suffer destruction at His hand. "And you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire

taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (I Thes. 1:7-9.)

These inspired declarations should be a solemn warning to us to make haste to use what the Lord has bestowed upon us so that we will be recognized as faithful servants when our Lord shall come. The Master has commanded "Occupy till I come," are we doing it?

FAITH WHICH WORKETH BY LOVE

E. J. Reece

"It has been well said that faith sees the positive occurrence of foretold events, and fulfilments of promises beforehand," and the poet has beautifully expressed faith, and as we sometimes sing, "Faith is the brightest evidence of things beyond our sight; it pierces through the vale of sense and dwells in heavenly light."

Love unites him who has

faith to him who has promised. Faith and love prompt obedience to the conditions, prescribed in the gospel, which will secure the reward. Jesus has plainly said, "He that hath my commandments, and keepeth them he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "Judas saith unto him, not Iscariot, Lord, how is it, that thou wilt manifest thyself unto us, and not unto the world. Jesus answered and said unto him, if a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." So it is plain to see from Bible teaching that faith accepts and love obeys.

I am glad that the scriptures speak of two kinds of faiths, of a dead, and a living faith, and if we read we may know which kind we have. We have many Bible characters who were said to be men of faith, and of a living faith, and they demonstrated their faith by acts of obedience, which the living faith will do. Men who have faith act, they will

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do something. It led Noah to build the ark. It made Abraham willing to offer his son, Isaac, as a burnt offering. Noah and Abraham were told something to do, and acted according to the commandment. They with many others that the Bible speaks of demonstrated their faith by obeying. Just the same in love, a way to manifest love, and Jesus has told us how, see John 14:21-23.

In John 3:16 we read,

"For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." God loved the world and made it manifest.

The apostle John says: "God is love. In this was manifested the love of God because that God sent his only begotten son into the world, that we might live through him." (I John 4:8-9.) We know that God loved the human family, we know it, simply by what he did for them.

And the only true test of love to Jesus, is when one does his commandments. One time in conversing with a man who seemed to be quite well read, a professor of Christianity, being questioned in regard to many of the plain commandments, which he admitted were commands to be observed; but he did not do them. Yet he said, he cherished a hope of being saved. I asked him on what was his hope based? He said the apostle John says, We know that we have passed from death unto life, because we love the brethren. I asked him how he knew that he loved the brethren, which

question he did not answer, only said he knew he did. I referred him to I John 5:2, where the apostle tells how we may know that we love the brethren. John says, "By this we know that we love the children of God, when we love God, and keep His commandments."

When the lawyer asked Jesus which is the greatest commandment of the law? Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it; thou shalt love thy neighbor as thyself."

Where such love abounds people will be found obeying from the heart the form of doctrine that God has delivered to them. Being made then free from sin, and became the servants of righteousness, "For the fruit of the spirit is in all goodness and righteousness and truth, proving what is acceptable unto the Lord." (Eph. 5:9-10.)

Jesus in John 4:15 says, "If ye love me keep my commandments," then in verse 23 says, "If a man love Me he will keep my words."

Jesus speaks thus of those who do not keep his saying, "He that loveth me not keepeth not my sayings. (John 14:24.) Of such he further speaks, "But I know you, that ye have not the love of God in you." (John 5:42.) Yea the Lord knows his people, and that by their faith, love and obedience.

We may possess many good traits, which will do us no good, if we have not that love that prompts obedience to God's word. Paul says, "Though I speak with the tongues of men and of angels, and have not love, I am become as a sounding brass, or a tinkling cymbal, and though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so I could remove mountains, and have not love, I am nothing and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

Just a few remarks on some of the above traits: Speaking with the tongues of men and angels; some people are easily carried away with eloquence, and oratorical display, and what

good is there in it more than to entertain, and to boost self. Having the gift of prophecy, and to understand all mysteries, and all knowledge and all faith, and not reduced to deeds or action, what benefit.

Even feeding the poor to the neglect of obeying the other commands, what profit?

"Love suffereth long, and is kind. Love envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth."

Well could Paul say, "And above all these things put on love which is the bond of perfectness." Right faith and love makes Christians. How important we look well to our going, as to what kind of faith we are in possession of whether it is a dead or living faith, the word will tell; it is our privilege to know, also of love, whether it is perfect and unfeigned, there are different kinds; so in religion, a pure and a vain. A big difference in the two, remember.

The apostle Peter in

teaching those who were born again of the incorruptible seed by the word of God which liveth and abideth forever, says to add to their faith virtue and to virtue knowledge; to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brother kindness; and to brotherly kindness Charity. And further concludes by saying, "Wherefore the rather brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall."

May we all have that faith and love that will prompt us to know and do his will is my prayer.

Fairview, Mo.

THE REVELATIONS

Wm. Root

Chapter 9

We closed our last article with the 11th and 12th verses, with the mentioning of the king of the locusts, the king of the Abyss and his titles.

Also at the close of the first of the three woes revealed, by the flying angel

in chapter 8:13.

We now begin with the second woe and the sounding of the sixth angel, the sixth trumpet.

(Verse 13.) "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God. Saying to the sixth angel which had the trumpet, loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

We believe that this is the unloosing of the angels of death, bringing in the plague of war.

It is evident from the reading of many passages of scripture that in the days of the tribulation there will be much war and bloodshed, great armies numbering into thousands.

The writer does not understand the preparation of the four angels which were loosed, hence we do not seek to give a detailed interpretation of the "an hour, and a day, and a month, and a year," but we think that during those days God will bring about this

great plague of war and that a great number, even to the third part of men will perish.

(Verse 16.) "And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them."

And in the 17th verse we have a description of the horsemen. "And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouths. For their power is in their mouths, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt."

And with their horses, their instruments of war their is power, before and behind, power to hurt and to kill.

Many will be slain in this great war, but these judgments, these plagues will fail to produce patience.

(Verse 20.) "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see; nor hear, nor walk: Neither repented they of their murders, nor of their socceries, nor of their fornication. nor of their thefts."

My dear friends sin hardens, and in those days men's hearts will be hardened to the extent that all these plagues, these woes and miseries will not bring penitence nor cause them to seek God.

We will now take up the tenth chapter.

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." This mighty angel may be the same as the strong angel of chapter 5:2.) "And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?"

The description, here

given of this angel is similiar to the description given of Christ in chapter one. (Rev. 1:12-18.)

The second verse says: "And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roar-eth: and when he had cried, seven thunders uttered their voices."

Whether this "mighty angel" represents Christ we cannot say, we cannot affirm that it was, but he has a similiar description, also Christ was the one, the only one who was worthy, or able to open the book of God, no one "in heaven, nor in earth, neither under the earth, was able to look thereon." (Rev. 2:3-4.)

However we do not know that this little book that is in the hand of the mighty angel is the same book taken from the hand of God on the throne. Nevertheless we believe that this angel is sent by Christ, by God, and that he is revealing the authority and glory of Christ: and he set his right foot upon the sea, and his left foot on the earth, which shews his authority

and power over both sea and earth.

"And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth." (Matt. 28:18.)

"And what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." (Eph. 1:19-22.)

"And when he cried, seven thunders uttered their voices."

This vision is a vision of the mysteries of God and the apostle was not to write the things which he saw therein. To the writer the thunders would indicate silence.

Verse four says, "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the

seven thunders uttered, and write them not."

These utterances of the seven thunders are sealed, and knowledge is withheld, because they contain secret things of God.

(Verse 5.) "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

In the revelation of the mighty angel, while the mysteries of the kingdom are withheld and sealed up, yet the revelation is given that they will be revealed in their day and that time will be no more.

And that in the day when the "seventh angel shall begin to sound, the mystery of God should be finished," that same mystery of the kingdom which "he hath de-

clared to his servants the prophets."

This reveals the fullness of God's time, when time shall be no more.

Jesus said, to his disciples, after his resurrection, "When they therefore were come together, they asked of him saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power."

The mystery was withheld from them and from us and will not be revealed, in its fullness, until the day when the seventh angel shall sound his voice, and time shall be no more. This will be the day of Christ, when the culmination of the divine plans of God are at hand.

(Verse 8) "And the voice which I heard from heaven spake unto me again, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth."

In this the apostle receives a command, he is to take into possession the little book, the word of God,

which is the power and authority of God, who has power and dominion over both earth and sea.

And John did so. "And I went unto the angel, and said unto him, Give me the little book." The revelator was obedient to the divine command, he made a wise choice, which is a great lesson to us, with regard to our choice and obedience, that we choose the word of God to treasure and obey in our hearts and lives.

"And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." (Verse 9.)

If we take in possession the word of God, eat it up, it may make our belly bitter, it may bring many hard trials, many persecutions, many tribulations, sorrows and heartaches, but it will be as honey in our mouth, will bring joy, comfort, hope, gladness, peace and rest to our weary soul. Abiding peace, peace of the soul.

Jeremiah of old has said, "O Lord, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy long-suffering: know that for thy sake I have

suffered rebuke. Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts." (Jer. 15:16.)

The tenth verse says, "And I took the little book out of the angels hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter."

We believe the apostle was in the Spirit and was obedient unto the vision, he accepted the vision as given him by divine revelation, he "took the little book," took the word of God, the truths which he had heard, the things which he had seen to his heart and they filled him with joy, "honey to his mouth." And withal that joy yet he was still in the flesh, still in this side of eternity and those revelations were yet to come to pass, some of which would bring great tribulation, which was "bitter to his belly," to his thoughts.

The last verse of the tenth chapter, 11th verse says, "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

John's future was not to be all spent as he was now engaged, in receiving visions, on the isle, but he must again appear before men and prophesy, of these things. God had more work for him, he must write these gospel truths. These revelations had to be written, for the people of all languages and kingdoms.

Our next article will begin with the 11th chapter.

Great Bend, Kan.

(To be continued.)

PREPARE TO MEET GOD

Vernie Diehl

"Prepare to meet thy God, O Israel." (Amos 4:12.) This was directed to God's people, so today we as God's people, are we prepared to meet God? Do we merely profess, then stand still? We should proclaim a message to the world that has for its real purpose the saving of souls from sin, and the preparation of them for the coming of Christ. We believe and profess to obey all the commandments, yet it is possible to deceive ourselves with an outward compliance and at the same

time cherish sin in our life. It may be that love for the world fills our lives, or we may have a hard critical spirit towards others, or there may be the evil spirit of backbiting, malice, envy and hatred. No one is prepared to meet God, who cherishes sin of any kind. We must also do our part in helping others prepare to meet God.

In preparing to meet God every sinful practice must be given up, all evil thinking put away. Those who are truly preparing to meet God will not be found following the ways of the world in its fashions, in attending theaters and shows or partaking in amusements or frivolous entertainments. The people who are preparing to meet God are a peculiar people, a separate people, there is a distinction between God's people and the worldly. One cannot always detect a church member but one of God's people can always be spotted. We must be separated from the world and live a different life or we are none of His.

The people of today are divided into many classes and castes, rich and poor,

great and humble, learned and ignorant, and those with position and power. But in the day when Jesus comes there will be but two classes, the prepared and the unprepared. "They that were ready went in with him to the marriage and the door was shut." (Matt. 25:10.) So in the end they who are prepared will enter heaven, but the unprepared cannot enter.

What a terrible disappointment it will be to those who are unprepared to meet God, they will be cast where there is weeping and wailing and gnashing of teeth. Terrible is a mild word compared to what it will be.

In the modern churches we seldom hear the coming of Christ or the judgment spoken of, it is passed by with "Times have changed." Man's ways of thinking, and plans have changed, but not God's plan or way. Let us not be so long in preparation but get busy and be ready. "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

Just recently I heard a man say he didn't think we are supposed to think and dwell on the second coming of Christ and tell how awful

it will be, but we should speak of Christ's love so we will not scare people into doing good. Was all Christ's teaching's on the bright side? Nay, if it had been we would not have the dark side of the second coming recorded.

To the prepared, what a joy, comfort and happy time His coming will be. There will be no sickness, sorrow, no parting, for He will wipe away all tears. The prepared will dwell with him forever and ever.

Nokesville, Va.

CLEANSING THE TEMPLE

Ivene Diehl

As Jesus was beginning His ministry He came to Jerusalem, at the time of the passover and went to the temple and found those who sold sheep, oxen and doves, and the money changers. He drove them out and said: "Take these things hence; make not my Father's house an house of merchandise." (John 2:16.)

Then at the close of His ministry on coming to Jerusalem, He went to the temple and again found them that sold and bought

and the money changers. When He had cast them out He said: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." (Matt. 21:13.)

Just in this short time they were back doing the same thing over, and yet they must have been worse the last time than the first. For the first time He said, a house of merchandise, and the last time a den of thieves. There is no harm in merchandising when operated at the right time and proper place. But a den of thieves is taking things that belong to someone else, and is forbidden at all times where ever they may be.

If Jesus were here, what would He call most of the churches of our land today? There is more revelry and money making than worship. O yes, they say they are making money for the Lord. There are many things going on under the name of religion, such as games, parties and plays, something for sport and fun. Yet the name of religion does not make it pleasing to Jesus.

There may be much said about the churches of our

land, but the Dunkard Brethren is the one we are concerned about. We have dedicated our churches to God for worship. When we assemble ourselves together, how is our conversation? Is it always pleasing to Jesus? He is not there in person, but remember, He is always present and sees and hears all that is said or done.

The children should be taught to reverence God's house, for it is an holy place, a place for worship, not play. Therefore the older ones should mold in to these little lives the sacredness of God's house.

How are our homes? Are they modest, a fit dwelling place for Jesus, or are they decked with unnecessary things that takes all our time instead of spending some for Him? When Jesus visited with Mary and Martha, He rebuked Martha for her much serving instead of talking with Him.

When we accept Jesus as our Savior, we dedicate our bodies to Him that He may dwell in us. He has cleansed our heart from sin. It is for us to keep it clean, for Jesus cannot dwell where sin is.

"Howbeit the most High dwelleth not in temples

made with hands." (Acts 7:48.) God dwells in the hearts of His people, they are the temple of the living God. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God: And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord." (Eph. 2: 19-21.)

Jesus is coming to receive the church as His bride. We know not when, no not even the angels in heaven, but He is coming and we must be ready. Now is the time to prepare, so let us cleanse our hearts from sin, that we may be found ready when Jesus comes.

New Lebanon, Ohio.

Put love into the world and heavn with all its beauties and glories become a reality.

The man or woman who worries and paints in his mind a gloomy picture of what may happen is a victim of nervous trouble.

SEEING JESUS AND OBEYING

W. C. Pease

Please turn to Luke 19:1-10. Here we have the account of Jesus passing through Jerico, where Zacchaeus evidently lived.

Now Zacchaeus was chief among the publicans and was rich, but he wanted to see Jesus.

Are all of us as professed followers of Jesus anxious to see Jesus and hear about Him? Or are we more concerned about the events and men of today? In these perilous times and unsettled conditions we should set our minds and hearts on eternal things; place our faith and confidence in One who was victor in this world.

At one time the disciples were made to say, "We believe that thou camest forth from God." Jesus said, "In the world ye shall have tribulation: but be of good cheer, I have overcome the world."

Paul the apostle said, "Oh wretched man that I am: who shall deliver me from the body of this death? I thank God through Jesus

Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

As we look about us we see people spending their time even on the Lord's day seeking recreation and pleasure with no thought or time for the Lord and His house.

May we as God's people heed Heb. 10:25. "Not forsaking the assembling of our selves together, as the manner of some is, but exhorting one another: and so much the more as ye see the day approaching."

After the resurrection of Jesus, as recorded in Matt. 28:20, Jesus promised to be with us always, even unto the end of the world. But preceding this promise there are specific thing which He commanded His followers to do.

We know that from many pulpits the gospel of Jesus is not preached in its fullness. They make wonderful speeches to cause folks to aspire to great things in life, through their own strength, and in man's way. We need to teach, preach and practice what God has given us through Jesus our Savior.

McClave, Colo.

ANGELS

The Bible contains much about angels and their work. They were created by God for His service. The word calls them "ministering spirits." They are innumerable and for this we can see the need when we realize something of the scope of their service and the millions of human being to whom they minister. Gen. 28:12 and John 1:51 give a picture of them as they continuously go back and forth between heaven and earth on never ceasing errands.

But it is God's angels that we wish to consider. From the time of their first appearance as guardian to the way to the tree of life (Gen. 3:24) until they announce the end of time (Rev. 10:1-6), we find them engaged in every kind of activity as heavenly messengers. Repeatedly there is the expression "an angel of the Lord" did this or that. Of only two are the names given—Michael and Gabriel. They are called archangels, showing that there is a difference of rank among them.

Angels visited and conversed with Abraham, helped Hagar in her extremity, saw

to the rescue of Lot from Sodom and guided Abraham's servant in seeking a wife for Isaac.

They cared for Elijah in his flight from Jezebel, shut the lion's mouth for Daniel, and ministered to Christ after His forty days' fast in the wilderness and during the agony in Gethsemane.

The case of Balaam and the angel is a striking incident, (Num. 22:21-35).

Angels assisted in giving the law, and revelations came through them. (Acts 7:53, Dan. 8:15-19.) They directed Joseph about the flight into Egypt with the child Jesus and told Philip to go to Gaza.

They announced the birth of Samson and John the Baptist and of Christ. They were present at Christ's tomb and at His ascension. They will accompany Him at His second coming and will be present at the judgment.

Angels transported Lazarus, the beggar, to Abraham's bosom. They opened prison doors, instructed Cornelius, the Gentile, what to do in his quest for God, and comforted Paul in shipwreck. (Acts 17:23-34.)

They constantly appear

before God in behalf of his little ones (Matt. 18:10). And if we are truly Christ's He will confess us before His body of celestial beings.

(Luke 12:8.) This is a glorious but awesome thought. One reason for the prayer veiling is "because of the angels." These spirit messengers are our witnesses. (Tim. 5:21.) We find that angels also execute God's judgments. Two instances are the Assyrians (II Kings 19:34-35).

34-35). And Herod when he accepted obeisance as God. (Acts 12:21-23.) They will help to gather the wicked at the final separation. (Matt. 13:49-50.)

The pages of Revelation seem filled with angels, so much are they used in carrying out the many things that must come to pass.

All through the Bible, angels and their ministrations were very real to the people of God. Have we lost sense of their reality? In the closing words of the book, Christ says, "I, Jesus, have sent mine angel to testify unto you these things in the churches." (Rev. 22:16.)

So they are still carrying

out heavenly commissions and will do so until our work and theirs is finished. Then we shall dwell together in the heavenly home.

Rebecca Fontz,
in Gospel Messenger.
Sel., Lizzie Hummer.

SENTENCE SERMONS

Don't worry—it may never happen.—Anon.

A prayer in its simplest definition is merely a wish turned Godward.—Philip Brooks.

Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord.—Psalm 31:24.

We had better talk less and think more, preach less and practice more. My doings speak louder than my sayings.

We must first live before we can teach.

Nothing costs so much and pays so little as worrying.

A man resembles a car in much climbing once he starts knocking.

There are some defeats more triumphant than victories.—Montaigne.

NEWS ITEMS

NEWBERG, OREGON

The members of the Dunkard Brethren church at Newberg held their regular quarterly council the afternoon of September 30th, beginning at 2 o'clock.

After the opening song, "A Charge To Keep I Have," Bro. J. A. Reed read the first Psalm and led in prayer. Elder E. L. Withers then took charge and the items of business were disposed of.

Elder E. L. Withers, Bro. Ed. Harlacher and Bro. Marion Lilly were elected delegates to the District Conference to be held at Ceres, Calif., November 15-19, with Sister Mollie Harlacher and Bro. and Sister Galen Harlacher as alternates.

Bro. J. D. Brown of Poplar, Mont., plans to stop over here on his way to Ceres and hold some meetings for us beginning October 15th.

Following the District Conference, Bro. D. W. Hostetler of Montpelier, Ohio, is expected to conduct a series of meetings for us.

We all look forward to rich spiritual blessings to be derived from the messages that will be delivered by these brethren, but "All is vain unless the Spirit of the Holy One comes down," and it is hoped that there will be those over the brother-

hood who will pray with us for results at this place. Satan is constantly at work seeking whom he may devour.

We are not large in number, but we thank God for the faithful ones that are here.

"Sure I must fight if I would reign,
Increase my courage Lord;
I'll bear the trial, endure the pain,
Supported by Thy word."

Sister Elsie Harlacher, Cor.,
R. 2, Box 104, Newberg, Ore.

BARTON, MD.

August 6, 1939, Bro. B. F. Lebo of Carlisle, Pa., R. F. D. No. 1, came to us in a series of meetings, continuing for two weeks and preaching 17 inspiring gospel sermons. As a result two were baptized and one received on former baptism.

We feel very much encouraged and built up spiritually. Very good attendance and splendid interest prevailed during our meeting. We feel that a lasting impression was made and that others are counting the cost.

Saturday, August 19th, we held our love feast with 65 members surrounding the tables. Meeting closed on 20th. Visiting congregations present were: Mechanicsburg, Pa., Swallow Falls, Md., and Ridge W. Va.

Ministers present were: Bro. Henry Mosser, Bro. Z. L. Millott and Bro. Dewey Shaffer, all of Swallow Falls, Md., Bro. Minor Leatherman, Ridge W. Va., Bro. Jonas Broadwater, Barton, Md., and Bro. B. F. Lebo of Carlisle, Pa. We were glad to have the visiting brethren and sisters with us in our meeting.

We are sure this meeting will long be remembered. Bro. Lebo labored very hard to increase the number of the fold.

To those that know the value of prayer, let us pray for Bro. Lebo that he may be able to continue to preach the gospel. Let us pray without ceasing.

May God bless and keep us.

Carl H. Broadwater, Clerk.

GOSHEN, IND.

We met in quarterly council Saturday p. m., October 14th, with our Elder, B. E. Kesler in charge. After singing, Bro. Kesler read Col. 3, and Bro. Ray Swihart led in prayer. The deacons reported their annual visit with several admonitions which had been sent in, Bro. Kesler emphasized heeding these thoughts, endeavoring to better the church.

A small group of members 40 miles from us deemed it wise to discontinued their efforts at that place and have legally been disorganized as the Fairview church. At this council these 9 members brought their letters and were received into the Goshen congregation. On the following Sunday morning one sister from the Church of The Brethren came with us when the invitation was given at our regular services and was received into the church.

Several other items of business were transacted at the council meeting, closing with prayer by Bro. Replogle.

Bro. Arthur Rice recently closed a two weeks' revival of spirit filled sermons presented with earnestness and power, as immediate results one young man was baptized, and

we trust all of us were greatly strengthened to labor more efficiently than before and the seed sown which will ripen into a bountiful harvest.

Sarah E. Yontz,
R. 2, Topeka, Ind.

THEY WHO TARRY AT THE WINE

Who hath redness of the eyes?
Who bring poverty and sighs,
Into homes almost divine?
They who tarry at the wine.

Touch not, taste not, handle not,
Wine will make a dark, dark blot;
Like an adder it will sting
And at last to ruin bring.

Who hath sorrow, who hath woe
Those who dare not answer no,
They whose feet to sin incline,
They who tarry long at wine.

Who hath babblings, who hath
strife?

He who leads a drunkard's life;
He who scorns the Lord divine,
He who tarries long at wine.

Who hath wounds without a cause?
He who breaks God's holy laws;
He whose loved ones weep and pine
While he tarries at the wine.

Slected, Elta K. Harman,
Astoria, Ill.

MY RUMMAGE SALE

I'm having a Rummage Sale today
And all shop-worn goods must go,
As I'm putting in a better grade
And marking the price down low.

I have a full case of bitter hate
That I guarantee to last,
For the more you use the more is
left,
And uncorked it ages fast.

I'm holding over a foe a "threat"
 Who was once my dearest friend,
 But I hate to mark it "Satisfied"
 And call the feud at an end.

As I'm putting in a brand new line
 I must get rid of the old,
 So I'll give a bargain sale today—
 The cheapest I've ever sold.

But how can I play an honest game
 If I sell that shoddy stuff?
 I guess I had better burn the trash
 For I've cheated "Self" enough.

I will dress the windows up to show
 That I have done with the past,
 And I'll try henceforth to sell no
 goods

I may regret at the last.

J. W. Hand,
 Dunmore, Pa.

GATHERED HOME

Safely, safely gathered home,
 Where no storm can ever come;
 Safely gathered home to rest
 On the loving Savior's breast.

Fierce and wild the storm beats
 here;
 Peace, and rest, and joy, are there;
 In the home prepared above
 By a gracious Father's love.

Jesus, who was crucified,
 Draw us closer to thy side;
 May thine arms around us fold;
 Closer, closer, Jesus, hold.

Weak, so very weak and frail,
 Keep us, Savior, lest we fail;
 Let us in thy wounded side
 Find our shelter, there abide.

Let the aching heart find balm,
 Where no storm disturbs the calm;
 Jesus, thou our solace be,
 Let us find our rest in thee.

Free from sorrows, free from sin,
 Safely, safely gathered in,
 On the loving Savior's breast,
 There for evermore to rest.

DARKNESS

Darkness like a blanket,
 Enshrouds the world tonight.
 Sin like that blanket of darkness,
 Hides my soul from the light.

My heart of sin grows weary,
 With the cares of the world hard
 pressed.

Then a sweet voice whispers to me,
 "Go back to God and find rest."

Oft I am tempted to obey,
 When sitting alone in the dark;
 Then the tempter whispers to me,
 "You've tomorrow on which to
 embark."

You may think there is always to-
 morrow,
 But tomorrow may not come,
 If you then could have a choice,
 Which place would you choose for
 your eternal home?

My soul says, "Obey the Master,"
 My heart says, "The tempter
 obey."

Then a befuddled brain cries out,
 "Which way shall I go, which
 way?"

Now when I sit in the darkness,
 And my soul seems in despair,
 I can raise my eyes to heaven,
 There's always a light up there.

I have scorned the tempter,
 I've chosen heaven as my home,
 Now though the world be in dark-
 ness,

In my soul there is light and I'm
 not alone.

—Sel. by Nada Strong.

THE MAN IN THE GLORY

“The Man Christ Jesus”—I Tim. 11:5

I wake in the morning with thoughts
 of His love,
 Who is living for me in the glory
 above,
 Every minute expecting He'll call
 me away,
 And that keeps me bright all the
 rest of the day
 But the moments speed forward,
 and on comes the noon,
 Yet still I am singing, “He'll come
 very soon:”
 And thus I am watching from
 morning till night,
 And plooming my wings to be ready
 for flight—
 There's a Man in the glory I know
 very well,
 I know Him for years, and His
 goodness can tell:
 One day in His mercy He knocked
 at my door,
 And, seeking admission, knocked
 many times o'er,
 But when I went to Him and stood
 face to face,
 And listened awhile to His story of
 grace,
 How He suffered for sinners, and
 put away sin,
 I heartily, thankful, welcomed Him
 in.
 We have lived on together a num-
 ber of years,
 And that's why I neither have
 doubtings nor fears,
 For my sins are all hid in the
 depths of the sea,
 They were carried down there by
 the man on the tree.
 I am often surprised why the lip
 should be curled,

When I speak of my Lord to the
 man of the world;
 And notice with sorrow his look of
 disdain,
 When I tell him that Jesus is com-
 ing again.
 He seems so content with his houses
 and gold,
 And yet at His coming, I'm sure he
 would flee,
 Like the man in the garden, who ate
 of the tree.
 I cannot but think it is foolish of
 souls
 To put all their money “in bags
 which have holes,”
 To find in the day that is coming
 apace,
 How lightly they valued the “riches
 of grace.”
 As fond as I am of His work in the
 field,
 I would let go the plough, I would
 lay down the shield:
 The weapons of service I'd put on
 the shelf,
 And the sword in its scabbard, to be
 with Himself.
 But I'll work on with pleasure, while
 keeping my eyes
 On the end of the field where
 stand-eth the prize.
 I would work for His glory, that
 when we shall meet
 I have a large sheaf to lay down at
 His feet;
 Is the Man in the glory a stranger to
 you?
 A stranger to Jesus! What, do you
 not know
 He is washing poor sinners much
 whiter than snow?
 Have you lived in a land where the
 Bible's unknown,
 That you don't know the Man who
 is now on the throne?

Ah, did you but know half His
beauty and power,
You would not be a stranger an-
other half hour.

I have known Him so long that I
am able to say,

The very worst sinner He'll not turn
away.

The question of sin I adoringly see,
The Man in the glory has settled
for me!

And as to my footsteps whatever the
scene;

The Man in the glory is keeping me
clean;

And therefore I'm singing from
morning till night,

The Man in the glory is all my
delight.

—Selected.

HOME

It's mighty lonesome staying 'round
This sorrow laden thorny ground;
And many times I find that I
Am wishing for my home on high—
Home where my friends are there
to say,

We've waited for you many a day.
Come home and rest yourself and
know

You're done with sorrow and with
woe—

When I go home on "Some Sweet
Day"

I plan to lay my crutch away,
For "there" no cripples walk the
street.

With aching limbs and tired feet—
No memories of days of yours.
No requiem for loved ones gone on
before,

Sweet music in that land of rest,
Is heard from choirs of the blest.
O Master when you send my call,

And o'er me hangs deaths sudden
fall;

I'll linger where the road is rough,
And listen to hear you say,

"Enough,"

"Come home."

FEAR NOT, LITTLE FLOCK

Luke 12:32

Ye, little flock, whom Jesus feeds,
Dismiss your anxious cares;
Look to the Shepherd of your souls
And smile away your fears.

Tho' wolves and lions prowl around,
His staff is your defense;
Midst sands and rocks our Shep-
herd's voice

Calls streams and pastures
thence.

Your Father will a kingdom give,
And give it with delight;
His feeblest child His love shall call
To triumph in His sight.

Ten thousand praises, Lord we bring
For sure supports like these;
And o'er the pious dead we sing
Thy living promises.

For all we hope, and they enjoy,
We bless a Savior's name;
Nor shall that stroke disturb the
song,

Which breaks this mortal frame.

HELP HIM TO STAND

Somebody near you is struggling
alone

Over life's desert sand;

Faith, hope, and courage together
are gone;

Reach him a helping hand.

Turn on his darkness a beam of
your light;

Kindle, to guide him, a beacon
fire bright;

Cheer his discouragements, soothe
his affright,

Lovingly help him to stand.

—Selected.

ONLY ONE MOTHER

We can only have one mother,
Patient, kind and true,
No other friend in all the world
Will be so true to you.

For all her loving kindness
She asks nothing in return;
If all the world desert you,
To mother you can turn.

Many tears you've caused her
When you were sad or ill,
Many, many sleepless nights
Tho grown you cause her still.
So every time you leave her,
Or when e're you come or go
Give her a kind word and a kiss,
'Tis what she craves you know.

We only have one mother,
None else can take her place;
You can't tell how you'll need her
Till you miss her loving face.
Be careful how you answer her,
Choose every word you say;
Remember she's your mother
Tho now she's old and gray.

We can only have one mother,
Oh take her to your heart;
You cannot tell how soon the time
When you and she must part.

Let her know you love her dearly,
Cheer and comfort her each day,
You can never get another
When she has passed away.

Selected by H. M. Barkdoll,
Glendora, Calif.

TEMPTATIONS

When temptations come upon you
And the tempter presses hard,
Flee to Christ, in Him take refuge,
Trust in the Lord with all your
heart.

When your pathway seems un-
certain,
And your eyes with tears are dim;
Do not think God has forsaken,
With all your heart keep trusting
Him.

When for Christ reproach you suffer
Just because you've faithful been;
E'en when friends all turn against
you,
With all your heart still trust in
Him.

When your sins press hard upon you
And you're longing to be free;
Hear the voice of Jesus saying,
"With all your heart just trust in
Me."

Even in your service for Him,
As you're giving forth His word;
Do not lean on you own wisdom,
But with all your heart trust in
the Lord.

Should strange trials fall upon you
Trials that seem all too hard,
E've darkest night will turn to
morrow,
When trusting Christ with all
your heart.

Now let us be like the psalmist,
David, when he said, I will praise
the Lord my God with all my heart.
—Psalm 86:12. Read it.

Selected by H. M. Barkdoll,
Glendora, Calif.

Now I get me up to work,
I pray the Lord I may not shirk,
If I should die before the night,
I pray the Lord my work's all right.

—Amoretta Fitch.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 1—Heb. 2:1-18.
Oct. 8—Heb. 3:1-19.
Oct. 15—Heb. 4:1-16.
Oct. 22—Heb. 5:1-14.
Oct. 29—Heb. 6:1-20.
Nov. 5—Heb. 7:1-28.
Nov. 12—Heb. 8:1-13.
Nov. 19—Heb. 9:1-28.
Nov. 26—Heb. 10:1-39.
Dec. 3—Heb. 11:1-40.
Dec. 10—Heb. 12:1-29.
Dec. 17—Heb. 13:1-25.
Dec. 24—Matt. 1:1-25.
Dec. 31—Review of Books
studied during the year.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 1—Paul in a Storm at Sea.
Acts 27:9-44.
Oct. 8—Paul on the Island of
Melita. Acts 28:1-10.
Oct. 15—How Paul Lived in Rome.
Acts 28:16-31.
Oct. 22—Review—Characters of the
Early Church.
Oct. 29—Paul Writes to a Church.
Rom. 12:9-21.
Nov. 5—Obedience to Parents and
Masters. Eph. 6:1-9.
Nov. 12—Believing and Obeying

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God. Heb. 11:17-40.

- Nov. 19—Some Things James
Taught. Jas. 5:8-20.
Nov. 26—Thanksgiving. Psa. 100
and 103:1-5.
Dec. 3—Patience in Suffering. I
Peter 2:17-25.
Dec. 10—John Teaches Love. I
John 3:11-18.
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eous. Rev. 21:10-27.
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Jesus. Matt. 2:1-11.
Dec. 31—New Testament Letters
and Who Wrote Them.

BIBLE MONITOR

Vol. XVII

November 15, 1939

No. 22

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE LORD REIGNETH

As another Thanksgiving Day approaches our attention is called to many things in this year 1939 for which we have great reason to rejoice and praise our God. It is true that war with all its horrors is in progress among some of the nations of the earth, and our own nation is faced with many problems as a result of it that are trying indeed. It is also true that there is much injustice, vulgarity, immorality, vice and sin of every description abounding on every hand. Then too, the condition of professed Chritendom is so deplorable. There is so much apostasy, so much compromising with, and fellowshiping with sin on the part of those who should be a light to the world, and a power to lift men out of these besetting

sins that are dragging men down to perdition. Because of these facts that are confronting us the future looks dark indeed.

In spite of these discouraging matters however, we all have much to be thankful for. Especially is this true of the faithful Christian believers who by careful consistant living are maintaining their integrity in this world of sin. As a nation, we are a favored people. Although conditons are not at all what we think they should be in the light of scriptural teachings, the Lord is blessing us wonderfully. We have had a bountiful harvest; sufficient to provide food and raiment for every citizen of our own land and thousands in other lands. What have we as a nation done to deserve such a bountiful outpouring of the necessities of life? Is it

not an evidence of a merciful, a kind and a loving Heavenly Father?

Then too, we should be thankful that we as a nation are not living under rigorous restraint like some of our fellowmen of other nations. We still have a land of freedom to think, speak, write and live according to our conscientious convictions. We as Christian people can worship and serve our God in accordance with the teachings of the New Testament without being interfered with by the civil authorities. In the light of what is being done to Christian people in other lands is this not a privilege which we should recognize and praise God for?

In view of what we are confronted with in these perilous days there is a thought given us in the Psalms of David that should give us particular delight. We have recorded in I Chron. 16, a psalm of Thanksgiving given by David in which he makes this expression: "Let the heavens be glad, and let the earth rejoice: and let men say among the nations, the Lord reigneth." The thing that prompted David to

offer this psalm was the goodness and mercy of God to the Israelite people. He speaks of his wonderful works, his care and protection over them, his faithfulness to them in the covenant that he made with them, and rejoice greatly that his mercy endures for ever. The main truth back of all this gladness and joy on the part of David was the fact that "the Lord reigneth." This fact was enough to satisfy him and give him hope for the future. It is sufficient to satisfy God's people now and as long as time shall last.

We are living in a day when men's hearts are lifted up with pride and they think they are running this old world as they please, but they are sadly mistaken. It is just as true today as it was in the time of David, there is a God in the heavens, and all powerful sovereign, who is ruling and reigning, and controlling all the affairs of the earth in spite of what men do. To ignore this fact is but folly that bespeaks a depraved intelligence.

It is true with Christian people today as it was with David, we are prompted to

offer thanksgiving and praise to the Lord for his remembrance of us in supplying us with the necessities of life, for his care and protection over us amidst all the troubles and dangers of life, and especially for his faithfulness to us in the covenant that he has made with us through our Lord and Savior Jesus Christ. Even unto this sinful generation, and as long as the earth shall stand, the mercy of the Lord endures and they that seek it through the Christ shall never seek it in vain. Praise God, the Lord reigneth, let the heavens be glad and let the earth rejoice.

"GOSPEL MEASURE"

Melvin C. Roesch

In these days that we are living, I believe we are tested more on the above thought than we think. We are sometimes made to think that we have been shorted in our dealings, and no doubt we have proof of the fact, but we can not expect much else, as the largest percent of the people that we deal with are worldly people,

and do not care if they do put an ounce or two of deceit in their dealings.

But we as Christian professing people have something different to live for. Our lives do not consist in the abundance of the things that we can possess naturally speaking, so why should we not try to live as close to the scriptural way given as is possible for us to do so?

In (Luke 6:38) "Give and it shall be given unto you. good measure pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Now it does not say in just so many words who is going to do the measuring back to to us, but from the preceding verses it would imply that God will do the measuring or meteing back, but it says that men shall give into our bosom, so we believe that some of the fruits of that promise comes to us in our every day life.

Also in (Matt. 7:12) "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." We

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call it the "Golden Rule," but it is a rule that is very much trodden under foot these days. The rule that quite a few people go by now, is to get the other fellow before he gets you.

I believe that this means more than just the measurement of oats or wheat. We can get a thought from the first verse given, that, as we present our bodies a living sacrifice, just as sincerely and completely as we carry this out within our lives,

even so our Heavenly Father will reward us.

Jesus said, "Ye are the salt of the earth: but if the salt have lost his savour wherewith shall it be salted." Salt is a symbol of the Christian graces. In another place Jesus said, "Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." We are here for a purpose, are we measuring up to that purpose?

There is an old man in one of our towns, who sells papers. He uses as his slogan, "Brim full and running over." I think that we might get a very good lesson from that slogan, for our Christian life.

The apostle Paul in II Cor. 3:2, "Ye are our epistle written in our hearts, known and read of all men." Jesus said, "Ye are the light of the world." We represent the Light, or Jesus Christ to the world, then the question comes to us, are we as it were, brim full and running over?

Belshazzar was weighed in the balance and found wanting, in other words, he did not measure up to what

was required of him. There is more than just a part of a person required to come up to the standard asked by God, (Luke 10:27-28) "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live."

It would not, I do not think be reasonable to think that every person would buy papers from a man just because he has a good slogan, but we do believe that those that do buy, have a mind enough to know if they are getting their money's worth, realize what a newspaper is supposed to cover to make it really worth reading.

Also we know by reading the scripture that people will not all accept the light of the Gospel, no, just a few, but that is no excuse for Chrsitians not measuring up to the standard of the gospel, and we also believe that worldly people know by our actions if we are truly living up to those standards, although they do not accept them.

The apostle Peter in II Peter 1, brings some thoughts to us along this subject. He gives eight different Christian virtues that should abound within our lives, namely faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. He says," For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Now abound means to have a plentiful supply, not just part way filled with them. The apostle also says, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Notice the word abundantly, plentiful, abounding, gospel measure, one hundred per cent. It works both ways. We don't need to expect anything in return for idleness, and half heartedly going about to do the Lord's work. "Give and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom, for with the same measure that ye

mete withal it shall be measured to you again."

McClave, Colo.

WALK IN ALL THE LIGHT

Vernie Diehl

A lack of knowledge of the word brings bondage and confusion. Jesus said, "Do ye not therefore err, because ye know not the scriptures, neither the power of God?" (Mark 12:24.) A lack of knowledge of the scripture causes men to err. Men love darkness because their deeds are evil, but if they turn to the light and do good, they love the light, because they are doing God's work. Am I accountable if I do not see the truth clearly? If man is determined to work deeds of evil and does not try to find light, altho God is of "tender mercy," He does not force His will upon man. "The path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18.)

If we are willing to accept the light, do what we know and study to get more light God will reveal His way. If

we walk in all the light we will love and abide in Him, we will walk as he walked. "And hereby we do know that we know him, if we keep his commandments." I John 2:3. Not some of his commandments but all of them. Jesus said, "In vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:18. I have heard folks use the above scriptures when they laid off their plain coat and bonnet, with the remark, Too hot and just man made anyway." Since then I have seen the same folks preach in robes buttoned to the neck, sleeves to the finger tips, and almost to the floor, and wear several different kinds and styles of hats in each year—surely these styles must be man made. How dare we twist the scriptures to our notions. In twisting the scriptures to our notions might we fall under II Peter 2:21, "It had been better for them not to have known the way of righteousness, than after they had known it, to turn from the holy commandments delivered unto them." We cannot walk part in the light and part in dark-

ness. Jesus said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12. If we have received Christ and walk in the light we will see our defects and correct them. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. 2:6. The manner of our walk will determine whether we have received Christ. "Thy word is a lamp unto my feet, and a light unto my path." (Psa. 119:105. "Blessed are they that do His commandments." (Rev. 22:14.)

Nokesville, Va.

HERE IS THE DEVIL'S BEST TOOL

Once it was announced that the Devil was going out of business and would offer all his tools for sale to whoever would pay his price. On the night of the sale they were all attractively displayed and a bad looking lot they were. Malice, hatred, envy, jealousy, sensuality and deceit and all the other implements of evil were spread out, each marked with its price. Apart

from the rest lay a harmless looking wedge-shaped tool, much worn and priced higher than any of the rest of them. Someone asked the Devil what it was. "This is discouragement," was the reply. "Why do you have it priced so high?" "Because," replied the Devil, "it is of more use to me than any of the others. I can pry open and get inside a man's consciousness with that when I could not get near him with any of the others, and when once inside I can use him in any way that suits me best, it is so much worn because I use it with nearly everybody as very few people yet know that it belongs to me."

It hardly needs be added that the Devil's price for discouragement was so high that it was never sold, he still owns it and is still using it; but he can't use it on any of God's children for God is mightier than he is. The revelator, John says, "He that overcometh shall inherit all things and I will be His God and he shall be my son." (Rev. 21:7.)

Sel., H. M. Barkdoll.

To do our best, we must be our best.

THANKSGIVING

Thank the Lord for every blessing.
 Shelter, food, and also dressing.
 He is graciously providing
 Spite of man's wrong subdividing.
 All the blessings come from Him
 While to some the world's real dim.
 Not the Blesser is to blame,
 To blame Him is awful shame.
 Kindly think of one another,
 And remember thus each other.
 Some are poor and some are wealthy
 Some are ill and some are healthy.
 God wants us to help each other,
 Comfort one and lift another.
 In compassion, as our Savior,
 Learn to practice kind behavior.
 Virtue's better than great riches
 Which so many now bewitches;
 It is infinitely wiser
 To do good than be a miser.
 Now's the time to show each other
 Human regard for one another;
 Give to each what we are owing
 Soon we'll reap from present sowing.
 —Selected.

THANKSGIVING

1. Thanksgiving is Com-manded:

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." (Phil. 4:6.)

2. Thanksgiving is a Good Thing:

"It is a good thing to give thanks unto the Lord; and to sing praise unto thy

name, O most High." (Psa. 92:1.)

3. Thanksgiving Should be Offered to God:

"Offer unto God thanksgiving: and pay thy vows unto the most High." (Psa. 50:14.)

4. Thanksgiving Should be Offered in the Name of Christ:

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." (Eph. 5:20.)

5. Thanksgiving Should be Offered in Everything:

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you." (I Thess. 5:18.)

6. Thanksgiving Should be Offered for the Goodness and Mercy of God:

"O give thanks unto the Lord, for he is good: for his mercy endureth forever." (Psa. 107:1.)

7. Thanksgiving Should be Offered for the Gift of Christ:

"Thanks be unto God for his unspeakable gift." (II Cor. 9:15.)

8. Thanksgiving Should be Offered for the Supply of Food:

"For every creature of God is good and nothing to

be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer." (I Tim. 4:5.)

9. Thanksgiving Should be the Continual Occupation of Saints:

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our own lips giving thanks to his name." (Heb. 13:15.)

—Compiler Unknown.

A MODEL MOTHER

Hannah, a wife of Elkanah, Levite, was sorely distressed, because she had for some years been denied the gift of a child, to make her home what God intended every home to be, a little heaven on earth. She linked her happiness to a home with a child, around which she and her husband's love might twine. Would that more mothers, Christian mothers, too, might aspire to that kind of a home, instead of lavishing their care and attention on pet cats or dogs, or other animals, as some do.

Again, Hannah went to God, the giver of all good

gifts, in her yearning for a child. One reason why we have so many unhappy homes is, that children are not considered nor received as a gift from God, with the consequent sacred obligations on the part of parents, but rather as a burden if not a nuisance.

Hannah, persisting in her prayers for a child and still not getting it, convinces God that it is not from selfish motives that she craves this gift, but that through it His cause might be served and His glory increased. She made a vow thus: "O Lord of hosts if thou wilt indeed look on the affliction of thine handmaid,—and not forget thine handmaid, but wilt give unto thine handmaid a child, then I will give him unto the Lord all the days of his life. . . ." (I Sam. 1:11.) Notice the extremely humble spirit revealed here by Hannah, how much like Mary's, when the angel appeared with the announcement that she was to become the mother of the Savior.

And when at last Hannah got her coveted child, how careful she was in the choice of a name that had meaning to it: Samuel, the one ask-

ed for of God. How different the choice of names today! It seems as though even among us, who have been known for their simplicity and close walk with God, young parents are tempted to choose outlandish rather than meaningful names for their children. Can that be pleasing to God?

And how beautiful Hannah's song of praise and adoration (I Sam. 2:1-11) after she had received Samuel. How charming also her dedication of the boy to the Lord: "For this child I prayed; and the Lord has given me my petition.... Therefore also have I lent him to the Lord; as long as he liveth he shall be lent to the Lord." Notice here the word lend. Did Hannah not promise that she would give the child to the Lord? Why does she now speak of lending him? Here again she reveals the heart of a true, model mother. Though she was sure of God's protection over her son, she realized that, even in his training for divine service, he would be beset by many and serious temptations, so she was determined to retain a definite interest and hold upon him that she might continue to

have a part in directing his life. And why should not real mothers, even nowadays, retain a directing influence over the lives of their sons, even as grown-ups.

The lovable story of Samuel continues, "Moreover his mother made him a little coat, and brought it to him from year to year, when she came up.... to offer the yearly sacrifice." (I Sam. 2:19.) With such care, such love, such painstaking direction on the part of his mother Samuel grew up, and "was in favor both with the Lord and also with men." (I Sam. 2:26.)

If the world today had a thousand mothers, such as Hannah, to raise Samuels, who knows but what these might bring order and peace where there is chaos, strife, turmoil, distrust, and enmity.—The Mennonite.

BIBLE OUTSELLS MEIN KAMPF

Mein Kampf is Dictator Adolph Hitler's book. The Bible is not. Yet in the face of the dictator's edict the Bible outsold Mein Kampf in

Germany last year by 200,000 copies.

This interesting announcement by the American Bible Society is one of the most informing things that has come out of Germany. If the German people are more inclined to the reading of the Bible than Hitler's book, when the Christian religion itself is opposed by their dictator, there certainly is hope. The fact would seem to support the prediction of H. V. Kaltenborn in Gettysburg a few months ago that in one way or another the end of Hitler's dictatorship in Germany is coming perhaps rapidly.

This is not the only story of the increased reading of the Bible. While certain nations of the world have been on the warpath the Bible's influence has gained.

Latin America, for whose trade and friendship dictators are strenuously bidding, has a hunger for the scriptures that is apparently insatiable.

China with all her appalling needs bought more complete Bibles from the Society than ever in her history.

Japan likewise increased her purchases by about 10

per cent over the year before.

Meanwhile the scriptures moved into a dozen new languages in 1938, bringing the total number of tongues in which some part of the scriptures have been translated to 1021. It is now conservatively estimated that nine-tenths of the people of the world might hear some substantial part of the scriptures read in their native tongue. No book in the world even faintly approaches this record. As long as this continues human freedom has a great ally.

THE HARVEST IS GREAT

Joseph Swihart

The readers of the Monitor will remember that some time ago, possibly a year or more, we wrote an article, explaining the situation of the Pioneer church in northern Michigan, giving the number and the territory over which we are scattered, covering a distance of over 100 miles. One minister being located in the adjoining county, 35 miles from the place of preaching. We

have a membership of 20 members. One-half of this number ranging from 70 and up, Elder Gilbert being 87 years of age. Now I think you can plainly see the situation. Now if we are going to maintain a Dunkard church in northern Michigan, we must get busy.

Now I pray that some good minister may locate in this community who is wide awake to the interest of the spiritual welfare of the church. This is one of the first things we need. Then again I pray that we may be able in some way to locate a younger class of members among us. The most of our membership being old, as said before, we have not long to stay here, so again you will readily see the situation.

So we take the liberty in this article to extend our desires and prayers to the Brotherhood that all who know the worth of prayer to join in with us, that we may yet be able to accomplish much good in his holy name.

I am no real estate man. I am not interested in real estate, but in locating our good brethren here in this part of Michigan, where the

church can be maintained and others gathered into the fold. Now, dear reader, do not grasp the thought that people freeze to death in northern Michigan and starve to death. No one who is able to work and has a little push need go hungry. However, this is not as much a grain state as Illinois, Iowa and possibly some other states, but a fruit state. However, farmers who put their attention to farming do well. Others who put their attention to fruit growing do well. Many of the idle men of this community have gone to the orchards, picking and packing fruit, receiving for wages \$2.50 a day.

Just will say there are a number of farms for sale in this community at a low figure and easy terms. What accounts for this, some years when real estate was high, products a fair price, money was plenty, heavy loans were made on the farms for speculation, but by and by came the cry depression. No labor, and no money. So the government began to feed the people and put across various projects to give them work. The result of

this was many of the farmers threw up their hands and resorted to other means such as PWA work, so many farms were taken over by the government, were offered for sale. This accounts for the low prices in real estate.

Now, may God's blessing rest upon the few lines we have written. Anyone desiring further information address—

Joseph Swihart,
Brethren, Mich.

A PRAYER OF THANKFULNESS

O Lord, I thank Thee for the light
That placed this great world in my
sight;

I thank Thee for its fruit and
flowers,

Its peaceful night, its sunny hours;
For Truth that bids me quench the
tear

And frees my mind from doubt and
fear.

I thank Thee for each breath of
air;

For all life's pleasures 'midst its
care;

For strength through struggling as
as I rove;

For hope that lights my path with
love.

I thank Thee for each friend sincere
Who makes me glad that I am here;

For all the good I hold and give.
Each day I thank Thee that I live!

—Rosa Danielewicz.

NEWS ITEMS

MECHANICSBURG, PA

The Mechanicsburg Dunkard Brethren held their fall council on September 29th, 1939, at 7:30 o'clock in the evening. Elder J. Harry Smith opened the meeting using I Psalm and lead in prayer. Our Elder, Jacob A. Miller then took charge of the council. The minutes of our last council were read and approved. One letter was granted to a brother and sister who moved away.

Next was the electing of an assistant song leader, which fell to sister Dorothy Jacobs.

It was decided to hold our prayer meetings at the home of our brethren and sisters during January to March, time 7:30 o'clock.

All business was taken care of in a very pleasing way and we believe God has given us many blessings.

Our Elder J. A. Miller lead in a fervent prayer at close of meeting.

We held our series of meetings, beginning October 1st. Bro. Theo. Myers and Sister Myers came to us from North Canton, Ohio. Bro. Myers preached the word unto us for two weeks. We had very good attendance all the time. We feel that we all must say we were richly blessed and made much stronger in our Christian faith. We were happy to see four precious souls wanting to get closer to their Savior, two by baptism and two by former baptism. May the Lord keep them in His foot steps and bless them unto the end.

On the 14th and 15th we held our love feast, one of the largest love feasts for a long while. We had preaching Saturday morning at 10:30, Bro. Myers preached a very strong sermon from Acts 16, beginning at the 16th verse. Afternoon we met again at 2 o'clock for services. Elder J. P. Robbins of Potsdam, Ohio, opened the meeting, reading I Psalms and prayer, then Elder G. A. Fahnestock of Littiz, Pa., preached from Acts 1, followed by Z. L. Mellott of Oakland, Md., and Elder H. E. Demuth of Waynesboro.

Elder Demuth officiated at the love feast in the evening. We wish to thank all who came from far and near to worship with us. May we all feel that by coming together we were all made much stronger and closer to His kingdom above. May this feast of love be long remembered.

Sunday morning, the 15th, at 9:30 we had Sunday school with 120 present. At 10:30 we had preaching. Elder Mellott opened the services by using Ezek. 33. Elder Theo. Myers took for his text Heb. 10:19. Thus ended by a fervent prayer our series of meetings, then we all had our noon meal and left for our homes and may we pray that God be with us till we meet again if not on earth, in heaven is our prayer.

Harry L. Junkins, Cor.
R. 1, York Springs, Pa.

BRETHREN, MICH.

The Pioneer congregation at Brethren, Mich, met in council Saturday afternoon, October 21st. All officers were re-elected at this time with exception of Elder, as Bro.

D. W. Hostetler was chosen as elder.

Following the council Elder Z. L. Bussear preached an examination sermon from Corinthians 11. Later in the evening 17 surrounded the Lord's table. It was a time of fellowship indeed. Several of us could not attend communion last year and at this time it seemed all the more precious. Three members from Traverse City had to leave for home directly following the service and they were deeply missed in the Sunday morning service. We were glad to have in our company Bro. Geo. Martin from Midland.

On Sunday morning Bro. Bussear brought us a sermon on "Love," text from John 3:16. Especially did he admonish us on the thought that our love should not stop with the brethren, but should go out before us into the world as a light where ever we might go.

At this time we ask an interest in the prayers of the brotherhood that the suffering and pain of our aged members may be lessened while they are still kept here on earth, not only for them but also that we may be kept strong in the faith.

The time of parting came too soon as the distance we had to go necessitated an early parting, but we felt better for the meeting and ask only of God the continued privilege of meeting and worshipping His holy name.

David E. Bussear, Cor.
Freesoil, Mich.

NEFFSVILLE, PA.

We, the Northern Lancaster

county Dunkard Brethren, held our love feast at Lititz on October 15th with a good attendance.

Ministers present throughout the day were Elder T. C. Ecker, Taneytown, Md., Elder J. L. Myers, Chas. Ness, Joseph Myers, Shrewsburg, Pa., Elder Demuth, Waynesboro, Pa., Elder Ray Shenk, Paul Smith, Mechanicsburg, Pa., Oscar Mathew, Abram Gible, James Kegerries of Bethel, Pa. Elder T. C. Ecker officiated, with 67 surrounding the Lord's table.

Since our last report we recieved five new members.

In November 25th, we expect Bro. Robins to start a series of meetings at Lititz.

We thank the brethren and sisters for attending our love feast and extend a hearty invitation to all who can attend our meetings.

Susanna B. Johns.

DID YOU?

Did you give him a life? He's a brother of man,
And bearing about all the burdens he can.

Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through.

Did you give him your hand? He was slipping downhill,
And the world, he fancied, was using him ill;

Did you give him a word? Did you show him the road?
Or did you just let him go on with his load?

Do you know what it means to be losing the fight,

When a lift just in time might set everything right?

Do you know what it means—just a clasp of a hand,

When a man's borne about all a man ought to stand?

Did you ask what it was—why the quivering lip?

Why the half suppressed sob and scalding tears drip?

Were you brother of his when the time came of need?

Did you offer to help him or didn't you heed?

Selected by Mae Tharp.

HOPE

And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end. (Heb. 6:11.)

When floating on life's troubled sea,
By storms and tempests driven,
Hope, with her radiant finger, points
To brighter scenes in heaven.

She bids the storms of life to cease,
The troubled breast be calm;
And in the wounded heart she pours
Religious healing balm.

Her hallowed influence cheers life's hours,

Of sadness and of gloom;
She guides us through this vale of tears

To joy beyond the tomb.

And when our fleeting days are o'er,
And life's last hour draws near;
With still unwearied wing she hastes,

To wipe the falling tear.

She bids the anguished heart re-
joice,

Though earthly ties are riven;
We still may hope to meet again
In yonder peaceful heaven.

—Selected.

TO A FRIEND 100 YEARS OF AGE

1839—October 11—1939

One hundred years ago today

You started on life's pilgrim way.
Many are the changes you have
seen,

Some were good and some were
mean.

But through all the sojourn in that
long time

You have trusted in love divine.

May this be a happy birthday for
you,

Bringing to mind things good and
true.

And may you enjoy many more
Before God calls to the heavenly
shore,

Where happiness will be supreme,
And earthly sorrows will never be
seen.

Elwyn Speaker.

EARTH'S JOYS HOW BRIEF

Though health may bless and
fortune smile,

And earthly joys our hours beguile,
Decay is stamped on all that's seen,
And sorrow soon must intervene.

Though fancy sheds its brightest
beams

Upon the soul in midnight dreams,
The morn will dawn, then soul, oh,
where!

Hath flown thy fancied vision fair?

Kind friends whose hearts we
know are true,

Sweet blossoms by our pathway
strew;

Alas! how soon those loved ones
fade,

And in the silent grave are laid.

Since one by one our treasures
fade,

As fade the flowers in wood and
glade;

Should we esteem the things of life
Ample reward for daily strife?

Oh, no; there is a higher aim,
Which kindles up a brighter fame;
Within our souls than gain and
strife,

For transient joys—the toys of life.

Then let us work 'till life is done,
The battle o'er, the victory won;
And we have anchored on the shore
Where sin and death are feared
no more.

Selected, Emmanuel G. Koonen.

BE UP AND DOING, SOUL OF MINE

Up and be doing, time is brief,
And life is frail as the autumn leaf.
Though the day is bright and the
sun is high

Ere long 'twill fade from the gleam-
ing sky.

The harvest is white and the field
is wide,

And thou at thine ease mayest not
abide.

The reapers are few and far be-
tween

And death is abroad with his sickle
keen.

O think of the Master, worn and
faint,

Whose meek lips offered no sad
complaint;

Who toiled for thee midst the noon-

tide heat,
And sought no rest for His weary
 feet.

 Go forth to labor, for a crown
 await
The faithful servant at heaven's
 gate.

—Selected.

THE YOUNG CHRISTIAN'S DESIRE

Daniel's wisdom may I know,
Stephen's faith and spirit show;
John's divine compassion feel,
Moses' meekness, Joshua's zeal,
Run like the unvaried Paul,
Win the prize and conquer all.

Mary's love may I possess,
Lydia's tender heartedness;
Peter's ardent, lively zeal,
James' faith by works reveal;
Like young Timothy may I
Every sinful passion fly.

Job's submission may I show,
David's pure devotion know;
Samuel's call now may hear,
Lazarus' happy portion share;
Let Israel's hallowed fire
All my new-born soul inspire.

Mine be Jacob's wrestling prayer,
Gideon's valient, steadfast care;
Joseph's purity impart,
Isaac's meditative heart;
Abraham's friendship may I prove,
Faithful to the "God I love."

Most of all, may I pursue
The bright pattern Jesus drew;
In my life and conduct show
How he lived and walked below;
Daily by His grace restored,
Strive to imitate my Lord.
Selected, Emanuel G. Koonen.

THE SUMMER TIME OF LIFE

While reading the article on "Sunset" written by a brother, our minds were much impressed with the glorious thought of a life well spent in the Master's service. Those of us who have passed with happy memories the springtime of life or the buoyancy of youth and have entered the strength of manhood and womanhood or the summer time of life are made to wonder whether we are taking advantage of the wonderful opportunities we have in making our home the happiest place on earth for our children, and for father who comes in tired from a hard day's work, or comes home from the mill a half hour late for dinner. Do we make life unpleasant by saying how upset our plans are for the rest of the day? Do we sometimes let angry words overtake us?

"Angry words are lightly spoken,
Bitterest thoughts are rashly
 stirred;
Brightest links of life are broken
By a single angry word."

Do we take things calmly
and thus make life pleasant

for ourselves and all those around us? Do we as mothers take the time God has given us to use to His honor and glory to train our children that the Lord has entrusted in our care, not only to work and be useful in the natural things of life, but also the spiritual things of life? Will they when they come to the springtime of life be able to stand the temptations that come to them when they are not under the influence of father and mother? Will we as young mothers be as faithful in giving them the much needed instruction and knowledge as our mothers gave us? Will we teach our daughters the value of being virtuous and true so that when they come to the time of choosing a life companion and start a home for life that they can look back over their youthful days with pleasure instead of regret and shame, and by living a clean, pure life have the very foundation of a happy home?

And you fathers, do you take time to be a companion to your wife and children? Do they miss you when you are away for the day? Do they wait patiently for the

sound of your footsteps coming in from your morning chores? Or are you too busy with the cares of this world to teach the little folks to pray and sing and tell them the sweet old story? There was a father who always got in the field a little late each morning, but his farm prospered even better than those around him. His neighbors noticed this and asked the reason. His reply was that he took the time to read the Bible and pray with his family, as he was raising boys for the Lord and not corn for the pigs. Will it pay us to teach them?

"Train up a child in the way he should go, and when he is old he will not depart from it." How many opportunities we miss by not writing the letter the Spirit said write, by not visiting our sick neighbor a few minutes because we thought we did not have time!

Let us try to scatter more sunshine by brightening the corners where we are. Let us realize that God has given us our place. We can be missionaries every day, right in our home and neighborhood. We can make every soul that enters our home

fel that when he leaves his hunger has vanished and he has been revived, not only naturally but spiritually. What a blessing to enter a home like that! May the Lord help us all to be more faithful and consecrated in His service so that when we come to the evening time of our life we need not look back with regret, but can look forward toward a "Glorious Sunset." If the Lord tarries and death comes, may it just be a going home to be with the Lord.

—Gospel Herald.

THINGS WE FORGET

We get so used to some things we forget after a while how really wonderful they are. Take the Bible, for instance. Since childhood we've all heard what a great book it is. We accept that as a fact and go along for years nodding our heads and saying "Yes" and once in a while, or maybe oftener, reading a passage or two. The something happens. Things go wrong. Troubles begin to pile up. We don't know what to do. We try this and that and all

the time there on the table lies the Bible tight shut. Business is bad. People out of work. Savings dwindle, thinks look black, that's no time to sit down and mull over the old Hebrew Book. Perhaps!

But every once in a while some man or woman facing defeat sits down with the Bible and suddenly finds it talking directly to him, talking like a friend, like a wise counselor, encouraging, advising, cheering, guiding. With wide eyes and joy in his heart he discovers why the Bible is called the Book of books. Not for its poetry, not for its theology, not for its history, but for the help it gives to men and women in trouble. It's something you can't realize until it happens to you. But when it does you always remember it. What about you? Have you merely read the Bible, or have you discovered it? And if it has helped you, have you told others about it so that it could help the too? Are you afraid to talk about the Bible to the people you meet in everyday life? Put down that fear.

People need the Bible. They need the help it can give them today as never

before. Read the Bible yourself. Yes, but tell others about it. Write about it and give it too. If you can do only a little in this world to help your fellowmen to-day at least you can do that.

Selected by a Sister.

JUST BEFORE CHRIST RETURNS

H. M. Barkdoll

Paul wrote to the Thessalonians that before the coming of our Lord there should come a falling away, (II Thess 2:3), and to Timothy he stated that evil men and imposters should wax worse and worse and there should be perilous times in the last days, (II Tim. 3:1-13.)

It will be noticed in the scriptures that the apostacy is concerning education, fine churches, able ministers, large congregations, and we will be surrounded by a worldly atmosphere that will deaden our sensibilities to the reality of heavenly things and the glorious presence of the Lord. It is because it is very easy to slip out of communion with God and hard-

er than ever to keep open communion between us and our God.

Things are not only now allowed, but are unblushingly organized now which would not have been allowed a generation ago, the craze for exciting sounds of pleasure destroys the deep spirituality. Then too the revivals of the spirit of compromise and association with the worldly religion all over the world. There may be some exceptions, but it does present a sad picture. This does give a loud call to the ministry of Christ to arise and to make the most of this opportunity for the saving of souls before their Lord and Master comes to summon them to give an account of their work at the judgment seat of Christ.

H. M. Barkdoll

LIFE INSURANCE

Are you insured in this insurance company? It is the oldest company in the world, having been in successful operation for thousands of years. It has never changed managements. It is the only company insuring against shipwreck on the ocean of life or the river of

death. It is the only company insuring against the great judgment day fire. It insures a man for more than he is worth. Its policy can never expire giving the faithful holder thereof eternal life.

Cash capital: the unsearchable riches of Christ. Surplus on inheritance, incorruptable, undefiled and that fadeth not away. Cash in hand: gold tried in the fire.

Surplus above all liabilities will do exceedingly abundantly above all that we are able to ask or think. The president of this company is Christ, the King of kings.

Sel., Jos. H. Stark,
R. 1, Tipp City, O.

GOD THE HOLY SPIRIT

God is a Spirit: and they that worship him must worship him in Spirit and in truth. (Jno. 4:24.)

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; who the world cannot receive, because it knew him not... the Comforter, which is the Holy Ghost, whom the

Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (Jno. 14:16, 17, 26.)

When he, the Spirit of truth, is come, he will guide you into all truth. (Jno. 16:13.)

There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. (I Jno. 5:7.)

GOD THE SON

Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. (Heb. 1:8.)

Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace. (Isa. 9:6.)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent

not his Son into the world to condemn the world; but that the world through him might be saved. (Jno. 3:16, 17.)

Jesus Christ the same yesterday, and today, and forever. (Heb. 13:8.)

Even so come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen. (Rev. 22:20-21.)

HOW TO SAVE A CITY

Ten good men would have saved Sodom! But they could not be found, and the city was wiped out by the wrath of the Lord, to whom righteousness and justice and good will mean more than towering skyscrapers or bulging banks or dazzling entertainment.

Our mealy-mouthed, muddy-minded sentimentalism of today has little to say about personal character as the paramount need for individual righteousness. Yet such is the saving salt of society. The best service anybody can render his community is to live in it a consistent, honest, brotherly and God-fearing life. Slowly, but surely, we are awakening to the tremendous truth

that less in new laws than in the old religion lies the hope of our times.

THE GOLDEN RULE

The Golden Rule gives good advice when it says: "If you don't love to go to church, go till you learn to love it. If you dislike to give to the church, give until you enjoy it. If you are not interested in reading the Bible, make a study of it until it becomes pleasant. If you do not enjoy praying, talk with God confidently till you love to commune with him." We would add: "Form the right habits. You may so accustom yourself to going to the regular meetings, praying and reading the scriptures, that it will be as natural as to eat your meals."

SENTENCE SERMONS

Any man may make a mistake; but only a fool will persist in it."

Life's greatest opportunities often open on the road of daily duties.

Conquer your foe by force

and you add to his enmity.
Conquer by love and you
reap no after-sorrow.

Some underfed souls are
found in overfed bodies.

Fools can always be
counted on to demonstrate
their folly.

When the fight begins
within himself a man's
worth something.

The Bible, like the sun,
warms those who stand in
its presence.

Trust that man in nothing
who has not a conscience in
everything.

The Bible remains the
world's best seller. It is
also man's best purchase.

Look upon duty as an
opportunity.

It pays to do a little better
than seems necessary.

The peace which Christ
gives is not the peace that
must be enforced at the
point of a bayonet.

Conceit is an attribute of
the weak.

Honor is a harder master
than the law.

Men's faults do seldom to
themselves appear.

There is none so blind as
they that won't see.

A light heart makes work
light.

Putting off problems is
like brushing off flies.

Patience is good, but joy
is best.—Susan Coolidge.

Bearing false witness is
one business that has not
slumped during the depres-
sion. No man or woman is
too high a mark for the
arrows of evil report.

In the morning, fix thy
good purpose; and at night
examine thyself, what thou
hast done, how thou hast be-
haved thyself, in words,
deeds and thoughts.

—Thomas a-Kempis.

If we notice our pleasures, instead
of our pains;

If we laugh at our losses, and think
of our gains;

If we look for the virtues of friends
at our side,

We've learned to be happy, what-
ever betide.

Selected.

Four things a man must learn to do,
 If he would make his record true:
 To think without confusion clearly,
 To love his fellowmen sincerely,
 To act from honest motives purely,
 To trust in God and Heaven securely.

ADULT SUNDAY SCHOOL LESSONS

Oct. 1—Heb. 2:1-18.
 Oct. 8—Heb. 3:1-19.
 Oct. 15—Heb. 4:1-16.
 Oct. 22—Heb. 5:1-14.
 Oct. 29—Heb. 6:1-20.
 Nov. 5—Heb. 7:1-28.
 Nov. 12—Heb. 8:1-13.
 Nov. 19—Heb. 9:1-28.
 Nov. 26—Heb. 10:1-39.
 Dec. 3—Heb. 11:1-40.
 Dec. 10—Heb. 12:1-29.
 Dec. 17—Heb. 13:1-25.
 Dec. 24—Matt. 1:1-25.
 Dec. 31—Review of Books
 studied during the year.

PRIMARY SUNDAY SCHOOL LESSONS

Oct. 1—Paul in a Storm at Sea.
 Acts 27:9-44.
 Oct. 8—Paul on the Island of
 Melita. Acts 28:1-10.
 Oct. 15—How Paul Lived in Rome.
 Acts 28:16-31.
 Oct. 22—Review—Characters of the
 Early Church.
 Oct. 29—Paul Writes to a Church.
 Rom. 12:9-21.
 Nov. 5—Obedience to Parents and
 Masters. Eph. 6:1-9.
 Nov. 12—Believing and Obeying

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God. Heb. 11:17-40.
 Nov. 19—Some Things James
 Taught. Jas. 5:8-20.
 Nov. 26—Thanksgiving. Psal. 100
 and 103:1-5.
 Dec. 3—Patience in Suffering. I
 Peter 2:17-25.
 Dec. 10—John Teaches Love. I
 John 3:11-18.
 Dec. 17—The Home of the Right-
 eous. Rev. 21:10-27.
 Dec. 24—Wise Men Bring Gifts to
 Jesus. Matt. 2:1-11.
 Dec. 31—New Testament Letters
 and Who Wrote Them.

BIBLE MONITOR

Vol. XVII

December 1, 1939

No. 23

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

DISCOMFITED ISRAEL

Occasionally, in reading the literature of various denominations we come across material that it is interesting to compare with scriptural teachings. A little study in matters of this kind will reveal to us how far adrift and how helpless many denominations are. Regardless of how much activity is carried on under the cloak of religion, nor how much money is involved, nor how great the membership, if the Lord is not in the midst directing and blessing, it is all in vain, and it all ends in confusion.

A number of years ago worldly educated leaders of some of the largest denominations conceived and launched a large program for saving the whole world. This they did deliberately, either in ignorance of the truth as revealed in the

scripture, or in spite of it. The scriptures do not teach that in the last days the whole world will be converted; on the contrary it does speak of the few, a remnant that shall endure unto the end and be saved.

Most of the denominations professing Christendom became more or less involved in this grandiose scheme, and in order to qualify for membership in this program they cut loose from their moorings and went adrift at the command of these worldly educated men. Up until this time there was more or less of a looking to God for direction and help and a clinging to scriptural teachings in life and activity on the part of all the denominations. With the coming of these modernistic leaders and deceptive planners, former doctrines, standards and practices

were thrown to the winds, and were supplanted by others devised by these worldly wise leaders that had arisen. There is but one logical explanation of this transition. It was a turning away from God for leadership, and a turning to man for leadership.

These wise leaders had planned wonderful things for a united and world conquering Christendom, but they failed to take into consideration that the wisdom of this world is foolishness with God. The whole foundation for these modernistic theories and practices is worldly wisdom. Men of talent and ability who were cultivated and refined by an advance worldly educational system became aware of their own superiority over their fellows, were lifted up with pride, and conceived the idea that they could ignore the inspired word of God and through human ingenuity bring about a kingdom of heaven on earth. This was a bright idea, but it failed to work, and those responsible for it have lived to see their folly. The Lord has discomfited them, and this account for their present predicament.

It has now been over twenty years since this program was set on foot and the present condition of the world and those denominations involved speaks so plainly the vanity of it that it needs little comment. The world at large is as far from being saved as it was when this program was launched, and those denominations who were involved have been swallowed up by the world and have lost their power and influence in the world. This is the inevitable result of trusting in men and compromising with sin. The sad part of it is the hopelessness of those who have forsaken the right way. Having broken covenant with God in Christ Jesus how can they ever hope to renew it. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6:4-6.) "For

if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." (Heb. 10:26.)

Regardless of how much talent or ability or education a man may have it is folly for him to make plans for the church in defiance of the word of God. If we attempt to carry on the work of the church of Jesus Christ contrary to the teachings of the Gospel our plans will be frustrated and our hopes blasted. God is not mocked. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Hath not God made foolish the wisdom of this world?" (I Cor. 1:19-20.)

The only wise thing for us to do is to remain true to the covenant that we have made with our God through Jesus Christ our Lord and put forth our efforts in his service in harmony with the teachings of the gospel in meekness and humility, leaving the results in the hands of the Lord. In this way we can enjoy the blessings of God upon us and can be assured that our efforts

are not in vain in the world. By so doing we can escape uncertainty, confusion and hopelessness that is in evidence amongst those that are groping in apostasy. May the Lord have mercy on those who have crucified Him afresh, and spare those who are yet faithful, until he shall return.

NOTICE 2ND DISTRICT

The locating committee has not yet decided on a place for 1940 District Meeting. Any congregation desiring this meeting, please write to the writing clerk immediately.

Howard Surbey,
Writing Clerk.

NOTICE

As we go to press with this issue we have received notice of the death of Bro. E. J. Reece of Fairview, Mo., who has contributed to the columns of the Monitor. He was called suddenly and we mourn his passing. His messages were always interesting and edifying and we shall miss his help. The Lord knows best so we shall be content.

B I B L E M O N I T O R

West Milton, Ohio, December 1 1939

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L. B. Flohr, Vienna, Va., Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

In the past few years quite a number of our able writers have been taken from us by death. We miss their messages from the pages of the Monitor very much and pray that the Lord will raise up others to fill the ranks and supply the Monitor with needed material.

Just now our files are running low in material for printing. We hope that during the winter all of our con-

tributors will have more time for writing and will use it to the advancement of the Monitor. We urge that all who write for the Monitor may give careful thought and prayerful meditation to the material contributed that it might be of such a nature that will stir men to action in the service of the Lord.

We believe there are many in our membership at various places over the brotherhood that could write good material for our paper if they would just do so and we urge that all who can will join the ranks and become regular contributors. It takes time and effort to write good material and there is no financial gain by writing for the Monitor, but remember friends there is a great reward promised beyond for all those who labor faithfully in the Master's service here.

—Editor.

But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him—I Cor. 2:9.

A CALL TO SERVICE

L. A. Shumake

I am interested in the success of the Bible Monitor and especially for the advancement of its aim and purpose. I have been desirous for some time to see it grow in size as well as in circulation and interest, but am inclined to agree it is rather a dwarf considering its age. Some hindrances to its growth was voiced in these columns a short time ago. I trust it will be incentive for closer devotion toward this means of spreading the gospel. I believe we have abundant talent among our people that should find its way into the Monitor pages, that our first hindrance need not hinder growth, not only for the sake of our publications, but Jesus gave us a teaching in Matt. 25 of "the kingdom of heaven is as a man traveling into a far country, and delivered unto them his goods; to every man according to his ability." We may feel we cannot do much where we are, but we have a wonderful example in the life of Paul, chains and prison

walls did not keep him from witnessing for Christ and encouraging the churches. Again I think our correspondents should keep in mind that "as a cup of cold water to a weary traveler, so is good news from a far country."

I also believe we, as a people are financially able to do considerable more than is being done. We should not depend altogether on the increase of subscriptions for growth. Any worthy cause calls for a sacrifice—I say the important work of spreading the true gospel calls for the best we have—nothing worth while has ever been accomplished without a sacrifice, where there is no sacrifice there is no blessing.

I have reasons to believe that our people unitedly could give, and loan, to the extent of owning a moderate publishing plant.

If we would grasp the full meaning of giving, it no doubt, would mean the sacrifices of musical instruments, costly home furnishings, and other unnecessary expenditure. My plea is as Paul in I Cor. 1:10, "that ye all speak the same thing, that ye be perfectly joined

together in the same mind and in the same judgment."

Am I right when I say there are many rich in goods unnecessary for comfort? on the other hand there are many who are in need of the necessities of life. I mention this because of the great gospel principle and an open door of opportunity for spreading the gospel. Read. Matt. 25:35-40..

While we have before us these and other problems that confront us as a people let us remember the words of Jesus, "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's" Reward—"Prove me now here with, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. (Mel. 3:10.)

Louisa, Va.

HOME BIBLE TRAINING

Rosalie I. Strayer

It is evident that in these days of modern science, much which is not truth is taught to small children as

to the forming of the world. Much care should therefore be taken in the home that the children hear often, and understand, the first and second chapters of Genesis.

The schools from coast to coast are teaching evolution. They even go so far as to teach that their theories are based on facts. They teach these theories to children as early as in the second grade. If the small, and large children do not have the Bible taught to them they will be led to accept the false teachings of the schools and will grow to disregard the Bible and God. I plead therefore that every Godfearing parent teach his children the Bible.

Vienna, Va.

PATTERN

Vernie Diehl

A model, something to copy or imitate, to follow, to use as an example. Our lives are made like the ideal we have. We are molding our lives day by day making them to conform to some pattern. Are you a pattern, am I a pattern? Surely, we are read and known by men,

we may have more people following in our footsteps than we realize. Thus we should live such lives as will be worthy to be used as a pattern.

We all know that in making a garment, quilt block or piece of furniture and have a pattern that is crooked, too short or too long, must be stretched or drawn in, the object we are making will be weak, ugly and imperfect. Thus we should be very careful to choose a straight, upright, clean, pure pattern. So many people will see some good trait in a person, take that person for a pattern, later on find this trait is about the only straight edge, other things in that life are biased and crooked. Then we realize we have been building on the sand, because this or that person proved a false pattern our hopes are blasted.

"Christ also suffered for us, leaving us an example, that ye should follow his steps." (I Peter 2:21.) We are so prone to follow a copy instead of the the original, then we make mistakes and have faults like the copy. This is what happens when we take some fellow church

member as our example instead of Christ himself. We need to get back to the original, to study Christ and consider him alone as our model. To have a life fit for his kingdom we must come up to the original pattern.

So often we pick a weak church member and say, I am as good as he or she; yes, surely we should be, but why not take Christ for our pattern, then we will have a perfect pattern. When we live and make our lives to His pattern, there will be no fear of having a blasted life, then we can be used and fitted into his great plan and in the end will be able to enjoy "Well done thou good and faithful servant." Then we can enter into the eternal rest and enjoy God's presence for ever and ever.

Nokesville, Va.

WHAT SHALL WE DO?

Jos. H. Stark

"What shall we do?" was the question asked of John the Baptist by certain soldiers. His reply was. "Do violence to no man, neither accuse any falsely;

and be content with your wages." If all soldiers would obey these instructions, carnal weapons and munitions of warfare would be useless and wars would immediately cease. But these instructions have been almost wholly ignored all along down through the centuries, since they were given, and today with much sadness we realize that many soldiers are still doing violence and engaging in destroying their fellowmen, without pity or shame. The horror of modern warfare is at this time involving some of the major nations and many others may become involved, God only knows.

Under these conditions what shall we do as soldiers of King Immanuel? We have our marching orders from our great Captain. A testing time may be near. Our allegiance includes and requires a life attitude of peace and nonresistance of returning good for evil. Will we be true soldiers of the cross?

Let us pray without ceasing for an increase of faith for strength and wisdom to be able to stand.

R. , 1Tipp City, O.

THE MARRIAGE SUPPER OF THE SON OF GOD

D. M. Click

Rev. 19:7-9

"Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready, and to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he said unto me, write, blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, these are the true sayings of God."

My dear brethren, sisters and kind friends, whoever may read these few lines, may you rejoice with me that we are so fortunate to study and realize that this glorious invitation was presented to John the Revelator in such a plain manner that we can all see and understand that this glorious invitation to the marriage of the Son of God is extended to every son and daughter of the human family. Let us all with joy and gladness accept the invitation with joyful

hearts and do our very best to show to our loving Heavenly Father that we do most gladly accept His kind invitation, and show our appreciation to such a glorious event by walking uprightly and obeying his plain commands and ordinances which he has given us in the New Testament scriptures.

We learn from one of our dear Savior's parables which he gave us in the 22nd chapter of Matthew that there was a certain king which made a marriage for his son, which we may compare with the supper which we have already referred to. In this illustration which our dear Savior uses there were many bidden who refused to come to the wedding when the king's servants went out and told them that all things were now ready; Behold I have prepared my dinner: my oxen and my fatlings are killed, and all things are now ready: Come unto the marriage.. "But those who were bidden made light of it, and went their ways, one to his farm, another to his merchandise, and the remnant took his servants, and entreated them spitefully, and slew them."

That very plainly repre-

sents the prophets and apostles and preachers which God has sent forth with the glad tidings of salvation to the children of men inviting them to accept the terms of salvation, so very plainly set forth in the gospel of our Lord and Savior.

Then we notice this king sent his servants out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment, and he said unto him, Friend how camest thou in hither not having a wedding garment? And he was speechless. "The king said unto his servants, bind him hand and foot and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth, for many are called, but few are chosen."

My dear beloved brethren and sisters, let us all be very careful, very earnest in preparing for the marriage supper of our Lord and Savior. Be careful to have the wedding garment on.

"Blessed are they that do
His commandments."

Grand Junction, Col.

**RELIGION OR
CHRISTIANITY—
WHICH?**

D. F. Lepley

Brother, sister, friend,
which do you have? Or per-
haps I should say, WHICH
has YOU? A strange ques-
tion is it not?

But after all, the thing
that ought to give you great
concern is, what form of
religion has gripped your
soul? Which has so master-
ed you, so completely over-
powered you, that you are
are helplessly enmeshed in
its supreme power?

That is the question that I
want to drive into your
inner consciousness, be-
cause your life or death
(eternally) depends upon
your answer to this ques-
tion.

All men have, or are pos-
sessed by a religion. But
not all by the religion of
Jesus Christ.

All men, or human beings,
worship something which
they acknowledge as their
god, something to which

they become slaves. But not
all worship God.

Not all—perhaps a com-
paratively few only, yield
complete submission and
allegiance to God, the
Father of our Lord and
Savior Jesus Christ.

"Self-worship" is a very
prominent religion among
church members. With
them SELF is first. Then
God.

Jewelry "worship" is an-
other very prominent re-
ligion, and most of the
churches are filled with its
devotees, whose god is the
"Golden Calf."

Worldly and stylish
clothes, or I might say, lack
of clothes "worship," is a
religion that fills practically
every church and home in
the land today, and "lust" is
their God.

The bobbed hair "wor-
ship" the loose moarls "wor-
ship" and the cigarette
"worship" are kindred re-
ligions that have enslaved
the large majority of our
young and middle aged
Church members, and others
who are bowing down daily
in servile submission to the
"prince of this world."

The movie "worship" is
the one religion that claims
the largest membership of

worshippers in America today. And you find them in all walks of life, and from grandfathers down to grandchildren.

This religion is noted, for its conscience quieting and spirit dulling power, and for lulling the most active Church member into the sleep that knows no waking, when once he has become a loyal worshiper at its shrine.

The dance "worship" and the social card game "worship," are religions that have allured multiplied thousands of the best young men and women of the homes and churches of our land, into the grip of the lowest, vilest and most fatal soul sickening devotions known to humanity.

The Sunday amusement "worship," and the automobile "worship" are two kindred religions that kill (spiritually) more of our young people, who worship at their altars, and empty more churches and Sunday schools, than perhaps any other religion except the movie "worship."

But perhaps the most deceptive and alluring religion of them all, and the one which claims more unexpected, and to be depored

fatalities among our young church members, than any other, is the church "entertainment," the church "amusement," the church "socials," the church "banquet," and the religious pagan "worship."

This religion affects its worshipers about in the same manner (spiritually) as opium, cigarettes, cocaine and similar narcotics act upon the physical body and mind, by producing first, an abnormal manifestation of zeal and vigor, then an unconscious reaction into indolence, unconcern, then coma, and finally death.

There is but one religion that can ever restore life to a lost world. But one religion that can bring life and peace and joy to a human being in this world, and that will endure beyond the grave, and that is the Christian religion, the religion of our Lord and Savior, Jesus Christ. IT is the religion that saves.

All others named, and many other kindred religions destroy. They will ultimately destroy both the soul and body of those who worship at their altars.

They were originated, and are prompted by the devil.

He is their author. He is the one whom their devotees worship. He is the monster who will some day demand their lives in return for their service to him.

Brother, sister, friend, which do you have? Which religion has you?

"Choose ye this day whom ye will serve."

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

—Connersville, Pa.

Reprint from Feb. 1, 1926 Monitor.

WHY WE GIVE THANKS

There are solid foundations for thanksgiving. The thankful life is the only normal life. Unthankful people are abnormal. So we find that the Bible is a book of thanksgiving from Genesis to Revelations. God's people give thanks as no other people can possibly do. When a remnant of the Jews who had been in captivity in Babylon returned to Jerusalem by permission of King Cyrus, and rebuilt the house of the Lord, there came a time of great thanksgiving. Priests and Levites and others assembled; "And

they sang together in praising and giving thanks unto the Lord; because he is god, for His mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid." (Ezra. 3:11.)

If there was reason then for a mighty thanksgiving day, how much more today! "For other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11.) He is the impregnable, eternally enduring foundation of the house of the Lord, "the church, which is His body." Because this is so, and because our Lord is "the same yesterday, and today, and forever," we have everything to be thankful for and can live in perpetual thanksgiving. "For all things are yours; whether . . . the world, or life, or death, or things present, or to come; all are yours and ye are Christ's; and Christ is God's." (I Cor. 3:21-23.)

These are glorious, incontrovertible facts that our God would have us remember on Thanksgiving Day and every day. Only un-

belief can break continual thanksgiving in the heart of the child of God.

—S. S. Times.

Sel. by L. A. Shumake.

NEWS ITEMS

SHREWSBURY, PA.

We, the Shrewsbury congregation of the Dunkard Brethren church, held our love feast November 5, 1939, an all day meeting, began with Sunday school at 9:00 a. m., and followed with preaching throughout the day, and in the evening we met to partake of the sacred emblems Jesus Christ instituted in that upper room in Jerusalem many, many years ago and declared happiness to us if we know and do them in the spirit as He himself has exemplified. And we cannot help but believe that wonderful blessing will follow.

We were glad to have with us twelve visiting ministers and Elders who dealt out the bread of life freely in a helpful manner. They were as follows: Elders L. B. Flohr, O. L. Strayer and Bro. W. A. Taylor of the Vienna, Va., congregation; Elder T. C. Ecker and Bro. Bernie Shriner of Walnut Grove, Md.; Elder A. G. Fahnestock and Bro. Benjamin Rinehold of North Lancaster, Pa., Brethren Abraham Gible, Oscar Matthias, David Ebling and James Keggeries of Bethel, Pa., and Bro. Paul Smith of the Mechanicsburg Pa., congrega-

tion. This was the largest ministerial force that we can recall since the origin of our beloved congregation. Praise the Lord for those servants who are still interested in the work of the Master.

Elder O. L. Strayer officiated and Elder L. B. Flohr preached the examination sermon followed by Elders Ecker and Strayer, and if correctly counted 127 communicants surrounded the Lord's tables.

May God bless us all in our efforts and labors and the entire brotherhood for good in the name of Jesus is my prayer.

Charles H. Ness, Cor.,
R. 1, Dallastown, Pa.

DALLAS CENTER, IOWA

On August 12th we began our meeting of which Bro. Fahnestock was in charge. His sermons stirred the heart to action.

The thought of holding a "revival" is what we need today rather than what is called a "series of meetings." Something to bring to mind the things we have learned, as Peter says in II Peter 3:1, "To stir up our pure minds by way of remembrance."

The subjects that were used were of the doctrinal teaching, of repentance, faith and baptism.

Jesus taught his disciples, follow Me and I will make you fishers of men, "Fishing for men rather than fishing for fun."

Also, "Wilt thou be made whole?" There is no one today that will not accept an entire cure when he is ailing.

In Christ we can be made whole. While our brother was with us and laboring so faithful, surely the

Lord did keep us strong and courageous, but when we come down from living on the mountain top. We began to face the enemy, the battles were stronger than ever, yet through the guidance of the Holy Spirit we can keep on the side of victory.

Near the close of the meetings we were glad to welcome a car load of brethren and sisters from Quinter, Kansas. Among the company was Bro. Jamison, who gave a few but very good remarks upon "That of Neglecting Our Duty to God," and also on "Christ as the way" (John 14:6).

The examination services on Saturday afternoon. In the evening we engaged in the sacred ordinances of "Feet Washing, the Lord's supper and Communion."

There were five souls added to the church by Christian baptism.

We pray that we might grow stronger day by day, pray with us.

C. R. Gehr, Cor.

QUINTER, KANS.

Elder P. E. Lorenz came to us on October 10th, and gave to us sixteen soul stirring messages, which were much appreciated. Some of the subjects he used were: "Standing in the way of sinners," (Ps. 1) "Love and it Working Power." "Evangelical Repentance," (which wears, lasts, endures.) "Baptism." "The Doctrine of Faith." "Christians a Peculiar Called Out People," "False Prophets and Teachers," "Lesson of Rich man and Lazarus," "The Burning Bush, a Type of the Suffering Church," "The Signs of the Times," "Blindness," (natural and spiritual), "Sin," "Pilate on Trial."

He gave to us the word of God. We were made to think, it is the word of God that "quickens" the soul. It is the entrance of the word that giveth "light." It is the word of God which effectually worketh in you that believe. It is through the exceeding great and "precious promises" of the word, believers are made partakers of the divine nature.

The forceful, kind and encouraging way our dear brother gave us the word, made us to think too, it's no wonder they who knew best its source and mission of the word should account the truth it contains like "seed," like a "sword," like a fire" and like a "hammer," like "rain," like "dew," like "honey and the honeycomb," like "silver," like "gold," and finally like all "riches."

Oh, this wonderful word of God. "It is quick and powerful, sharper than any two-edged sword piercing even to the dividing asunder of soul and spirit and of joints and marrow and is a discerner of the thoughts and intents of the heart."

Our brother worked his part well, and he has this promise, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where to I send it."

At the close of these meetings our love feast was held, a two-day meeting, closing service on Sunday evening, October 22nd.

On Monday, October 23rd, our Brother went to McClave, Colo., to continue his labors.

May God help us to strive harder than ever before for the advancement of the cause at this place.

Sister O. T. Jamison, Cor.

CARTHAGE, VA.

We, the Carthage congregation, met for our council meeting October 29, 1939. Elder Roscoe Reed opened the meeting by reading Psa. 1 and followed by prayer. After which Elder Roscoe Reed moderated the meeting. All business that came before the meeting was disposed of in a peaceful way. The church decided to have preaching on the second Sunday of each month, and we hope to start Sunday school in the near future. At this meeting we also elected new officers as follows: Bro. Roscoe Reed, Elder; Bro. Nelson Reed, clerk-treasurer; Bro. Paul Reed, Monitor agent; Hayes Reed, Monitor correspondent. All of our members were present except two of our aged sisters. After the meeting part of us went to the home of one of our aged sisters, and sang a few songs which we enjoyed to do very much. She seemed to enjoy the singing very much, and we ask the members of the Dunkard church to remember our afflicted sister in their prayers.

The meeting was closed by a hymn followed by prayer by our Elder. We would appreciate any visiting members or friends from other congregations to come and worship with us in our meetings. We ask the prayers of all in behalf of our little band at this place that we may be faithful to our master.

Hayes Reed, Cor.,
Route 4, Box 268-A,
Roanoke, Va.

BEREAN CHURCH, VA.

On September 30th, we met in our

fall council with Bro. Jacob Glick presiding. Though only a few present, business was taken care of in a very pleasant manner.

We met on Saturday, October 14th for our love feast. Brethren and sisters L. B. Flohr and Ord Strayer and daughter of Vienna, Va., were with us. Eighteen surrounded the Lord's table with Bro. Flohr serving.

These brethren and sisters remained with us over Sunday.

Bro. Strayer preached at 11 a. m. and Bro. Flohr at 7 p. m., Sunday. They brought us very practical messages which I trust will bring fruit to the honor and glory of God.

We feel much encouraged with the help of our visiting brethren and I feel that the Christian tie that binds our hearts in one becomes stronger.

Brethren pray for us, though only a few in number, that we may be strong in the Lord.

Bettie Winegord,
Port Republic, Va.

TWISP, WASH.

After much thought I decided it would be advisable for our church to be represented here at Twisp, where we live. There being a Methodist and Catholic church and still quite a number of people not going to church. I announced in our local paper there would be church and Sunday school at a school house close here. This being the only place available. The first Sunday we had 28. The second 40, and the third Sunday 51, the fourth 60. Our attendance averages about 40.

We are very grateful that there are this many souls who are will-

ing to hear the gospel as we see it. Sister Steele and myself are the only members here and we ask that you pray for us that we may be strong in the faith and so live that others may be drawn to Christ. We feel our weakness and are sure by your prayers we shall be able to do much good here.

D. Earl Steele.

SHREWSBURY, PA.

We, the Shrewsbury congregation of the Dunkard Brethren church, held a two weeks' series of meetings with Bro. B. F. Lebo in charge. He surely gave us an inspiring meeting. Seven precious souls gave their hearts to the Lord and their hand to the church and were baptized.

We also held a two weeks' series of meetings in the York church beginning October 8th, and closed two weeks later with Bro. A. G. Fahnestock in charge, who gave us an inspiring meeting with a fair attendance and interest manifested and nine precious souls were added to the church, five were received by their former baptism and four reclaimed which makes us a total addition to this congregation of sixteen precious souls, thank the Lord.

Both of these Brethren preached the word of God with power and may the Lord bless them and reward them abundantly for their labors.

October 23rd at 7 o'clock p. m. we met in quarterly council in the Shrewsbury congregation. Elder A. G. Fahnestock was with us and he conducted the opening devotion, after which our Elder J. L. Myers took charge. The previous minutes

were read and the reports of both church and Sunday school treasurers from both churches were read; final arrangements were made for our love feast; one letter was granted.

We also decided to have Sunday school and preaching service at the York church, York, Pa., on South Albermarle street, (in the east end) every Sunday morning for the time being instead of every two weeks as formerly stated. Sunday school at 9:30, followed by preaching. At this time Elder T. C. Ecker and Elder A. G. Fahnestock were accepted as a committee to labor with us in an election for a minister and the result of the election called one of our deacons, Bro. John G. Ness to the ministry, leaving us with one deacon.

It was then decided to elect two deacons and the result of this election was one and a tie and it was granted by the congregation to accept the three, namely Bro. Frank Miller, Bro. John L. McWilliams and Bro. Benton Junkins for deacons, all of them duly installed with their wives with the exception of Sister Miller, who was not present because of ill health, and will be installed later. May God bless them all to the extent that they might remain true and faithful to their calling.

Charles H. Ness, Cor.,
R. 1, Dallastown, Pa.

ENGLEWOOD, OHIO

The work at this place is moving along nicely although quite a few of our members have been experiencing sickness. Our services are well attended and interest is good.

On November 1st, we held our council and made preparation for our communion service which was held on the November 4th. The business affairs of the church were taken care of and the visiting brethren gave a report of the annual visit.

A number of members from other congregations were present and enjoyed the communion service with us. Bro. George Replogle of Goshen, Ind., and Ralph Frantz of Peru, Ind., ministers, were present and brought us interesting and helpful messages. The services throughout were edifying and we feel much encouraged to press on in the Master's service.

As our Elder is leaving shortly in evangelistic work, we held our Thanksgiving service on November 19th.

A. J. Brumbaugh, Clerk.

PRAYER FOR GENERAL PEACE

Thy kingdom come. Thy will be done in earth, as it is in heaven. (Matt. 6:10.)

Thy footsteps, Lord, with joy we trace,

And mark the conquests of thy grace;

Complete the work Thou hast begun,
And let Thy will on earth be done.

O, show Thyself the Prince of Peace,
Command the din of war to cease;
O, bid contending nations rest,
And love pervade each human breast.

Then peace shall lift her balmy wing,
Glad plenty laugh, the valleys sing;

Reviving commerce lift her head,
And want, and woe, and hate be fled,

Thou good, and wise, and righteous Lord,

All move subservient to Thy word;
O, soon let every nation prove
The perfect joy of Christian love.

—Selected.

A PRESENT HELP

There is never a day so dreary,
But God can make it bright;
And unto the soul that trusts Him,
He giveth songs in the night.

There is never a path so hidden,
But God will show the way;
If we seek for the Spirit's guidance
And patiently watch and pray.

There is never a cross so heavy,
But the loving hands are there,
Outstretched in tender compassion,
The burden to help us bear.

There is never a heart that is broken
But the loving Christ can heal;
For the heart that was pierced on
Calvary,
Doth still for people feel.

There is never a life so burdened,
So hopeless and so unblest,
But may be filled with the light of
God,
And enter His promised rest.

There is never a sin or a sorrow,
There is never a care or a loss;
But we may carry to Jesus
And leave at the foot of the cross.

What more can we ask than He's
promised,
And we know that His word can-
not fail;

Our Refuge when storms are im-
pending,

Our Help when temptations assail.

Our Savior, our Friend and Re-
deemer,

Our portion on earth and in
heaven;

For He who withheld not His own
dear Son,

Hast with Him all things freely
given.

Selected, Sadie E. Kesler.

THE TWO WAYS

Thornton Mellott

"I am the way, the truth and the life. No man cometh unto the Father but by me, he that cometh any other way the same is a thief and a robber." So Christ came that we might have life and that we might have it more abundantly.

"Enter ye in at the strait gate, for wide is the way that leadeth to destruction and many there be which go in thereat; for strait is the gate and narrow is the way which leadeth unto life."

Brother, we only have the two ways to contend with, so it is up to us which one we take. He never once said there were many ways, yet people think there are many ways. Christ says I am the way and only way.

When we are baptized according to Matthew 28:19, there is where we leave the world and start on the narrow way, where there are only a few travelers.

Christ tells them to teach them to observe all things whatsoever I have told you. Satan comes and says you can teach what He says but if you don't want to do all, it will be alright. You can wear gold and jewelry on your body, there is no religion in that.

Dear brother, remember Christ's words are forever settled in heaven. When He speaks we must answer. As He came to our foreparents in the garden when He called they had to answer, so brethren when we are told a thing, do it with all of our might, if we don't we are on the broad way and some say we will meet an offended God.

Christ told us many things while here on earth that He had recorded in His will (testament), many things men and women get offended at and go back in the world.

Christ says, Blessed is he that is not offended in Me, as the children of Israel did in the wilderness, rather

than obey Moses and God they would have rather gone back into bondage (Egypt),

When we came out from the world we vowed unto God to forsake the world and all of its sinful pleasures, to live faithful unto Christ until death. Are we living up to our vow? If not, the word says it would have been better if we would not have vowed. By not paying our vows we lose the blessing as Esau did his, just for a mess of pottage. We are going to be barred from the heavenly Jerusalem for seeking the pleasures of the sinful world and for traveling the broad way.

Needmore, Pa.

THE CHURCH IN APOSTASY

J. A. Wyatt

Part I

1. Israel's Apostasy.

Christ said, "As it was in the days of Noe, as it was in the days of Lot, even thus shall it be when the Son of Man is revealed." That is much of the sin, sensuality, and crime that was in Noe's

and Lot's time will reappear when Christ comes again, showing that sin in the world will be great; and the church will have degenerated and apostatized. The reader is doubtless familiar with Israel's apostasy. Listen to the sad tale of Israel's kings repeating their own sad history: "Nadab the son of Jeroboam reigned over Israel and he did evil in the sight of the Lord and walked in the ways of his father. Basha did evil in the sight of the Lord, and walked in the ways of his father Jeroboam and in the sins where with he made Israel to sin. Omri did worse than all before him: he made Israel to provoke the Lord with their vanities." This is all lamentable—especially so when we remember the wonders the Lord had done for their fathers, before them.

2. Man Placed Under Restraint.

From the foregoing, it becomes apparent that man needs to be placed under restraint. It was early said: "The imagination of the heart of man is evil from his youth." Adam was no sooner placed into his beautiful garden home than he

was circumcised with restraint. Eight of the ten items of the decalogue are restraints. The happy experiences assured in the first Psalm are prefaced by things we must not do. The scriptures abound in negative as well as positive teachings. Restraints are necessary in the family, the school-room, the military camps and in the church as well. Israel was restrained from affiliating with the nations around them, by plain decree, even in marriage. But in their apostasy they disregarded these restraints and a score of penalty followed. (See Ezra 10.) The gospel enjoins similar restraints. Christ, in unmistakable terms, forbids putting away a companion and marrying another (See Mark 10:11) and He then again repeats the same doctrine in Luke 16:18. Paul also affirmed the same truth (see Rom. 7:2-3) and he reaffirms the doctrine in I Cor. 7:11, 39, also Paul says further: "Though we or an angel from heaven preach any other gospel than that we have preached let him be accursed;" and Paul repeats this statement. John re-

affirms the same restraint thus: "If any man come unto you and bring not this gospel, receive him not into your house, neither bid him God speed; for he that bid-deth him God-speed is partaker of his evil deeds."

But under apostate influence these restraints are rapidly disappearing; yet they remain on the imperishable statutes, and hence will all have to be met in that day when "judgment is set and the books are opened." Paul seals the fate of this forbidden practice when he says: "He that is joined to a harlot is one body." Good wheat mixed with low grade, makes it all low grade. Our faithful early fathers observed these restraints with care, for they knew that they could not retain a pure faith and affiliate with those that preach a fragmentary gospel. But under this drifting and shifting, this gliding, this sliding influence of this twentieth century, these restraints are growing less and less. These are sure way-marks of apostasy.

3. Man Has Not Proven to Be a Worthy Conservator of His Lord's Goods.

Christ, in relating the story of the prodigal, says after he had received his portion, he took his journey into a far country, and there wasted his goods. Jesus wishes to show by this circumstance that man is thoughtless, and lavishly spends his Lord's goods allowed him. Jesus relates elsewhere the circumstance of an householder, who plant a vineyard and built a tower and let it out to husbandmen; and when the time of fruitage came, he sent his servants to receive the rental; but they beat, one, stoned one and killed another. The husbandman then sent his son, thinking they would reverence him; but him they killed. Human kind that is so inconsiderate and unappreciative, we are left to expect naught but degeneracy and apostasy.

4. The Habit of Neglect is Sure to Lead to Apostasy.

Paul inquires: "How shall we escape if we neglect so great a salvation?" It is painful to pause and gaze upon the loss that constantly follows the quiet and easy sin of neglect! Stock a poultry yard with fine fowls in quality or plumage; a farm with fine stock; then

neglect them in care, and you will find that they or their descendants will soon degenerate toward their former low type. The same is true of plant culture; yes, of you and me. For it is nature's law that growth and development are fruits of care and watchfulness. Hence, with this great lack of care and watchfulness in morals and religion all about us, we may naught but expect degeneracy and apostasy. And it is here. And again, there are fish bred in dark caverns, whose organs of sight they have never been able to use; there are animals bred in sunless coal shafts that have never seen the light of day. Nature has smitten all these with blindness; the sure penalty of nature's violated law. Suppose you conclude that your arm is a useless member and you allow it to hang in disuse. You will be violating nature's law and the penalty may be slow but sure: Your arm will be paralyzed. God's gifts and graces are given for use, and they that will not use must lose.

5. It is Satan's Plan to Follow God's ..Good ..With Evil; to Imitate, to Counter-

feit.

God's noble work of creation is told in Genesis, second chapter Satan's work of ruin is told in the third chapter. It is said of Job in his day: "Now the sons of God came to present themselves befor the Lord." Satan at once appeared on the arena. Christ, on being baptized, fitted for his work, was immediately encountered by Satan. The Jews built synagogues. We read of the synagogues of Satan. We read of God's angels. Paul says satan is transformed into an angel of light. Christ sent out ministers. We read of Satan's ministers transformed as ministers of righteousness. We read of the Lord's cup and table; we also read of the cup of devils and the table of devils. At earth's first altar there appeared a murder. And it would seem that the devil has a full outfit, is well equipped. Among Christ's first choosing there was a Judas, a traitor, a tool of satan. Hence, with evil developing at every angle confronted with satan at every turn in life—make apostasy, very possible.

Yet, man was favored in

creation. Listen: "Thou madest man a little lower than the angels; thou crownest him with glory and honor, and didst set him over the work of thy hands; thou didst put all things under his feet." Man was made monarch of all of God's creation, and was clad with a large intellectual endowment. With these he has cabled the seas; tunneled the mountains; takes aerial flights with the dexterity of an eagle; takes submarine voyages beneath ocean's angry waves; yet as a co-worker with his Maker he has been perverse.

Listen to Paul's summary of man's unfaithfulness: "But with many of them God was not well pleased, for they were overthrown in the wilderness. . . . Neither be ye idolators as were some of them, as it is written: They ate and drank and rose up to play . . . neither let us commit fornications as some of them committed, and fell in one day three and twenty thousand . . . Now all these things happened them for ensamples and they are written for our admonition." That is, Paul recounts them, that we might

not repeat their folly.

—ChowChilla, Cal.

Reprint from Feb. 1, 1926,
Monitor.

PREACH THE GOSPEL

“Go ye into all the world,
and preach the gospel to
every creature.”

What is the gospel? The good news, to be sure. But the good news concerning what? We have the answer in John 3:16. The gospel is the good news of God's love for a world in sin, the good news of Christ's sacrifice for a world in sin, the good news of God's plan for the salvation of a world in sin. With this gospel we have been sent to conquer the world. Let us rejoice in the efficiency of this gospel. “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life.” There is wonder-working power in the blood of Jesus Christ. He is able to save unto the uttermost those who come unto God by Him. There are no incurable souls in the hospital of our Lord. “Whosoever will”

may come and “take the Water of life freely.” Let us rejoice in the sufficiency of the gospel and share its blessings with others.—The Watchman-Examiner.

SCIENTIFIC PROGRESS

An Australian writer says, “Science has provided us with many luxuries—and many horrors. It has given us airplanes—and baby-killing bombers; it has created marvels in chemistry—and poison gas; it has built for us swift motor cars—and military tanks; it has given us wireless—and nationalistic propaganda; it has lengthened the span of human life—and taught us how to cut off the stream of life, so that by birth-control a race may be more quickly exterminated than by disease.”—The Gospel Minister.

SENTENCE SERMONS

Don't work for praise,
work for results.

When steel loses its temper it is worthless—so with man.

You cannot whitewash

yourself by blackening
others.

A dead fish floats down
stream—a live one goes up.

ADULT SUNDAY SCHOOL
LESSONS

- Oct. 1—Heb. 2:1-18.
- Oct. 8—Heb. 3:1-19.
- Oct. 15—Heb. 4:1-16.
- Oct. 22—Heb. 5:1-14.
- Oct. 29—Heb. 6:1-20.
- Nov. 5—Heb. 7:1-28.
- Nov. 12—Heb. 8:1-13.
- Nov. 19—Heb. 9:1-28.
- Nov. 26—Heb. 10:1-39.
- Dec. 3—Heb. 11:1-40.
- Dec. 10—Heb. 12:1-29.
- Dec. 17—Heb. 13:1-25.
- Dec. 24—Matt. 1:1-25.
- Dec. 31—Review of Books
studied during the year.

PRIMARY SUNDAY SCHOOL
LESSONS

- Oct. 1—Paul in a Storm at Sea.
Acts 27:9-44.
- Oct. 8—Paul on the Island of
Melita. Acts 28:1-10.
- Oct. 15—How Paul Lived in Rome.
Acts 28:16-31.
- Oct. 22—Review—Characters of the
Early Church.
- Oct. 29—Paul Writes to a Church.
Rom. 12:9-21.
- Nov. 5—Obedience to Parents and
Masters. Eph. 6:1-9.
- Nov. 12—Believing and Obeying

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- God. Heb. 11:17-40.
- Nov. 19—Some Things James
Taught. Jas. 5:8-20.
- Nov. 26—Thanksgiving. Psalms 100
and 103:1-5.
- Dec. 3—Patience in Suffering. I
Peter 2:17-25.
- Dec. 10—John Teaches Love. I
John 3:11-18.
- Dec. 17—The Home of the Right-
eous. Rev. 21:10-27.
- Dec. 24—Wise Men Bring Gifts to
Jesus. Matt. 2:1-11.
- Dec. 31—New Testament Letters
and Who Wrote Them.

BIBLE MONITOR

Vol. XVII

December 15, 1939

No. 24

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHRIST IS BORN

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." (Isa. 9:6-7.)

This is a passage of prophecy which it is fitting for us to consider at this time. We expect shortly to pause for a day to commemorate this great event which Isaiah spoke so dis-

tingently of in his day. The birth of our Lord and Savior Jesus Christ does not lose its significance with the passing of the years. Isaiah in his day rejoiced in the hope of a coming Messiah, while we who believe rejoice because a Messiah did come in fulfillment of what Isaiah spoke.

As we consider this passage of scripture, naturally the question arises in our minds, how did Isaiah know these things? The apostle Peter in his second epistle explains this for us. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (II Pet. 1:21.) It is this fact, the inspiration of the scriptures that makes a firm foundation upon which we can build for time and eternity. The fulfillment of the

many prophecies regarding the Christ is an infallible proof of the inspiration of the scriptures and the Divinity of Christ. In due time Christ was born, and fulfilled his mission on the earth. His birth, life, death and resurrection were so miraculous in nature that men have marvelled through all these centuries. His gospel has brought peace, contentment, and joy unspeakable to thousands who have accepted it, and through all these centuries it has demonstrated a saving power that men cannot gainsay. It has given and still gives to men freedom of conscience, peace of mind, a more abundant life here and a definite hope of a better life beyond the grave. Regardless of how dark with sin this world becomes, the gospel of our Lord Jesus Christ will stand out as a bright and shining light to guide men safely home. Because of these truths we pause another Christmas day to commemorate the birth of this great Savior and to honor and adore this babe of Bethlehem who has become Lord of Lords and King of Kings to all the generations of men.

Having a knowledge of the life and activities of our Savior as recorded by the various writers, we are able to comprehend to some extent the descriptive terms Isaiah uses in speaking of the Christ.

Wonderful!

His life, teachings, powers and abilities were so far above the ordinary that there could be no comparison with even the greatest of men that had ever lived. It was something new, strange and surprising. So much so, that people were astonished and made to wonder. He was, and is, wonderful indeed.

Counsellor!

One who was able to answer all of the disturbing questions that trouble the human heart. Capable of giving advice and instruction that could be depended upon, both for time and for eternity. One who sympathized with the poorest of men and turned none away without needed counsel. One whose counsel never changes. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it

by an oath: That by two immutable things in which it was impossible for God to lie, we might have a strange consolation, who have fled for refuge to lay hold upon the hope set before us." (Heb. 6:17-18.)

The Mighty God!

Not a God of gold, or silver, or stone, graven by art and man's device. Not a God of weakness, or limitations, or imperfections such as is common to man. But a God of power, of glory and of might beyond the comprehension of men. A God of such might and power that even the elements and all substance of the earth was subject to his voice. The Mighty God He is. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Rev. 1:8.)

The Everlasting Father!

A Father in every sense of the word. One who is touched with the feeling of our infirmities. One who pities and succors his children here below. One who provides us with all the necessities of life, watching and caring over us day and

night, and making provision for us both for time and for eternity. Not a father that forsakes, and leaves us destitute but an Everlasting Father to protect and cheer us world without end.

The Prince of Peace!

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.) Peace that passeth understanding, peace that dwells continually within to calm the soul in the severest storm. This is the peace that Jesus gave. A freedom from anxiety and disturbance, a tranquility that cannot be expressed, to all those who completely surrender to Him. He is the eternal sovereign of peace who shall usher in perpetual peace. A Prince, a glorious Prince of Peace.

This is the Christ that was born at Bethlehem, that brought good tidings of great joy to all the earth. This is the Christ that we worship another Christmas day in recognition of His matchless love and mercy, and in anticipation of His return to earth to redeem

BIBLE MONITOR

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us from these perilous conditions. Even so, come, Lord Jesus.

NOTICE

With this issue a large number of subscriptions expire. It is our hope that you will renew promptly so that we can reprint the mailing list without delay. Then, too, you need the Monitor and your dollar helps keep the Monitor going. It has been our hope,

and still is, that we could increase the circulation of our paper to such an extent that it would be a self supporting proposition financially. It will take united and continual effort to accomplish this and we hope each reader will make an effort to help in this matter. There are a number of delinquent subscribers on the list now and we would like to see all of these paid up so that we can start the new year off right. Please attend to this at once if you can.

Lest you forget, the time is here for each congregation to lift an offering for the Publication Board. These offerings in June and December are a great help in carrying on the work of the Monitor and we hope that all will continue to cooperate in this. Elders in charge of congregations, will you remember this?

This has been a very busy season for your editor and much of the work connected with the editing of the Monitor has not had the attention it should have had. This is particularly true with our correspondence.

We appreciate very much the kindness and forbearance of our readers in matters that have been delayed and hope to do better in the near future.

The Lord has been especially good to us this season and we are looking forward to a joyous Christmas season. We extend to you all our best wishes for a peaceful, and a joyful Christmas.

Editor.

PEACE

D. W. Hostetler

It is of infinite importance that we live for the best things. (Phil. 4:8) Peace is one of the most cherished things in life, for it brings confidence, harmony, mutual concern, and good will, and to live for peace will enable us to live for each other's welfare. This is true with individuals, in families, in the Church, and in nations.

The titles applied to Christ in Isa. 9:6 show His greatness and that He is the Prince of Peace. In Luke 3:14 John tells the soldiers, "Do violence to no man,

neither accuse any falsely. In the Sermon on the Mount Jesus has some very important statements on the subject of peace.

In Matt. 5:38-44, Jesus directly refuses the old law "An eye for an eye and a tooth for a tooth" by saying "Resist not evil for evil, but whosoever smite thee on thy right cheek turn to him the other also, and "Love your enemy, and pray for them that curse you, and pray for them which despitefully use you, and persecute you." (See Luke 23:34, Acts 7:60, I. Cor. 4:12, I. Peter 2:23.) So the way to peace is by the way of love.

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." The teaching is clear in this text that the servants of Christ will not fight. (John 18:36) In this connection we may read John 14:27: "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." The peace Jesus

gave to the world is through reconciliation with God by the remission of sin, which is all worked out through love. The world is trying to bring peace with the sword, but Jesus brought peace through love.

If the nations of the world would learn two things and then live them, war would cease. The first is found in Luke 6:13: "And as ye would that men should do to you, do ye also to them likewise." (See also Matt. 7-12). The second is found in Matt. 22:37: "Love thy neighbor as thyself."

In II. Cor. 10:4 Paul says: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." That the Christian is not to bear weapons of carnal warfare is taught in this text. But he is to put on the whole armor of God as outlined in Eph. 6:11-18: "For our battle is not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Our warfare is not carnal but spiritual, for it is a battle against sin and the

Devil..

In Heb. 12:14 we are told to "follow peace with all men, and holiness, without which no man shall see the Lord." Rom. 12:18: "If it be possible, as much as lieth in you, live peaceably with all men." V. 19: "Avenge not yourselves." V. 20: "Wherefore if thine enemy hunger, feed him, if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

In Chapter 13 we are told "Thou shalt not kill"; "Thou shalt love thy neighbor as thyself;" "Love worketh no ill to his neighbor." Chapter 12 V. 21 says "Be not overcome of evil, but overcome evil with good."

In Luke 2:14 we have the great proclamation of the Angels to the shepherds: "Glory to God in the highest, and on earth peace, good will toward men."

If the leaders of the nations of earth would embrace the spirit, virtues, and qualities of the Prince of Peace, then there would be good will from man to man, and people would live for each other. Let us live to bring about peace between God and man, between man

and man, and between the nations of earth.

Montpelier, Ohio.

PREPARATION

Zora Montgomery

Preparation is a word that takes in much. We spend all our lifetime in preparation for eternity whether we realize it or not. Everything we think, everything we say, everything we do, is preparing us to either be with our Lord in eternity, or to be rejected by Him.

Preparation is a big subject, but I wish to confine my thoughts more especially to the preparation we are making at this time of the year.

Now, at this time of my writing is the Thanksgiving Season. It is a time when our hearts should be overflowing with praise and thanksgiving to the Great Giver of all good things. With our hearts full of Thanksgiving to God we naturally will want to examine ourselves to see whether we be of the faith.

David, when his heart was overflowing with praise and thanksgiving for the glory

and goodness of God broke out with this prayer, "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer. (Psalms 19:12-14.) In Psalm 51:10 he said, "Create in me a clean heart, O God; and renew a right spirit within me." In Psalm 139:23-24 he said, "Search me, O God, and know my heart; try me and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."

If we can truly pray these prayers of David, with the faith that the Holy Spirit will lead us through even though it may take us through some very severe trials, it is a good step in preparation for the Christmas Season which is just before us.

Our national Thanksgiving Day was instituted by the Pilgrims when they

came to this country. They were so thankful for all the good God had done for them in helping them to find a home for free religious worship, even though it took them through severe trials and the grief in the loss of many of the lives that were near and dear to them. But, how fitting it is that Thanksgiving Day comes just a few weeks before Christmas! It gives us the opportunity of thinking of all the things God has done for us. It may have been through pleasant experiences, or it may have been through some very severe trials. If it be the latter we can be all the more thankful that the Holy Spirit has led us through.

We can well make use of this time as a preparation of our hearts for Christmas. Much time and money is spent at the Christmas season, but if our hearts are examined and prepared by the Word of God, our time and money spent for Christmas will not be in vain. What gifts we give and time we spend in service for others will be given in pointing our friends to the gift of the Christ Child to us.

Now, too, let us take

notice of how the Christmas season, if rightly spent, is a great preparation for beginning the New Year. How fitting it is that these great and notable days come in the order in which they do!

In preparing our lives for eternity we should try, with God's help, to make each year more profitable than the previous year. We should each and every day of our life try to be more useful and of more service to one another. Each Thanksgiving Day and Christmas Day can thus be used as memorial stones in our pathway of life. Our life is one great preparation for eternity.

Greentown, O.

A PRESENT NEED

The world needs the Christmas message today, because the world is again overshadowed by fear. "Fear not," said the angels first to Zacharias, then to Joseph and to Mary. "Fear not," said the angel to the shepherds; "for, behold, I bring you good tidings of great joy, which shall be to all people." (St. Luke 2:10.)

Are we not today like the

disciples on the Mountain of Transfiguration? There came a cloud, and overshadowed them; and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, "This is my beloved son: hear him." (St. Luke 9:34-35.)

Gilbert Darlington.

THANK GOD EVERY MORNING

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues that the idle never know.

—Charles Kinsley.

Sel., Zora Montgomery.

Seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind; rather seek ye the kingdom of God, and all these things shall be added unto you.—Luke 12:29-31.

GOD WITH US

Ida M. Helm

The charm of the beautiful garden pictured on the first pages of the Old Testament was not in the clear blue of the sky, the fresh color of the flowers or the rich, exquisite music that unwound itself from the throats of sweet singing birds, neither was it in the river that went out of Eden and watered the garden. The Creator manifested himself sensibly and gloriously to his children. The Lord God walked among the trees of the garden and conversed with man, innocent and pure.

In the dreadful calamity of the fall man lost the vision and consciousness of the presence of his Maker. Henceforth God was felt to be afar off. Farther and farther the human race wandered from God; darker and darker became the way that he took until the plaintive cry arose, "Oh, that I knew where I might find God, that I might come even to his seat! I go forward but he is not there, and backward but I cannot per-

ceive him. He hideth himself that I cannot see him." "The Light shineth in darkness, and the darkness comprehendeth it not."

F. B. Meyer has couched the condition of the race in these striking words: "A race stricken with blindness, as Saul was, and groping for some one to lead it by the hand, a vault like that in which the dead are buried, around which the sunlight plays, whilst not one beam can enter—such is a picture of our race. 'The Light shineth in darkness.'" Thus it was for ages. The human family has lost its power of discerning God close at hand to them he was away off in the heavens. Time rolled on and according to God's promise the Babe Jesus was born in Bethlehem and "they called his name Immanuel, which is being interpreted, God with us." The human race is no longer to think of God as far away, but as being close by us.

In the incarnation our lost consciousness was restored and we learned that God dwells with us on the earth. Yet on our Christmas day there are many hearts and homes over

which darkness holds sway, there are ears that hear not and eyes that see not. "The Light shineth in darkness and the darkness comprehendeth it not."

Come one and all, let us like the simple minded, rejoicing shepherds tell to those about us Jesus was born in Bethlehem, a Light to light every soul that cometh into the world. The message is to gladden every heart. On our Christmas day have we a vision of the Christ? Are we conscious of his presence with us? Has the Light shined into our hearts and the Christ been born in us? Do our hearts respond to the joyful music, "Glory to God in the highest, and on earth peace, good will toward men"? Let us bow down and worship him, let us yield full submission to his holy will, let us join the angels' anthem of "peace, good will toward men."

"Sing unto Jehovah a new song, and his praise from the end of the earth; ye that go down to the sea, and all that is therein, the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth

inhabit, let the inhabitants of Sela sing, let them shout from the top of the mountain. Let them give glory unto Jehovah, and declare his praise in the islands. Jehovah will go forth as a mighty man of war: he will cry, yea, he will shout aloud; he will do mightily against his enemies." (Isa. 42: 10 13.)

"Everywhere, everywhere, Christmas tonight:
Christmas in lands of the fir tree and pine,
Christmas in lands of palm tree and vine,
Christmas where snowpeaks stand solemn and white,
Christmas where corn fields lie sunny and bright,
Everywhere, everywhere, Christmas tonight.

"Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred of sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of darkness, Christ's love of light,
Everywhere, everywhere, Christmas tonight."

—Selected.

NEWS ITEMS

CLOVER LEAF CHURCH

October 23, Bro. Peter Lorenze of

Greentown, Ind., began a two weeks' meeting at this place. The meetings were real well attended and a good interest was shown.

On Saturday, November 4th, we had all day meeting, with our love feast in the evening with Bro. Lorenz officiating. Fifty-one surrounded the tables of the Lord.

We were glad to have brethren and sisters with us from Dallas Center, Iowa; Quinter, Kans., and Denver, Colo. We all enjoyed Bro. Lorenz being with us and pray that he may come again.

We pray for God's blessing on our little church at this place.

Sister J. L. Wertz,
McClave, Colo.

OBITUARY

JOSEPH SWIHART

Bro. Joseph Swihart was born February 10, 1864 in Marshall county, Indiana, and departed this life November 4, 1939 at his home at Brethren, Mich., aged 75 years, 8 months and 25 days.

September 4, 1887, he was married to Miss Ella Wortsler. To this union four children were born, two sons and two daughters. One son preceded his father in death February 12, 1898, age nine years.

He leaves to mourn his departure his wife, Sister Ella Swihart, one son, Alonzo, of Hart, Mich., two daughters, Martha Taylor of Bay City, Mich., and Gertrude Strayer of Brethren, Mich., 13 grandchildren, six great grandchildren. Be-

sides his own immediate family he leaves two brothers, Lewis Swihart of Argos, Ind., and George Swihart of Montana, two sisters, Joan Strigcker of Washington, and Elizabeth, now of Ford, Mont.

The funeral service was conducted from the Church of The Brethren at Brethren, Mich. Bro. Z. L. Bussear preached the funeral sermon, assisted by Elder Claud Culp, a minister in the Mennonite church, who has been a very close friend and neighbor of Bro. Swihart over a period of many years. Bro. Bussear took his text from Phillipians 1:21-24. As the writer heard the words "For me to live is Christ, and to die is gain," his mind turned to the years that Bro. Swihart has been a church worker and a faithful member of the church, having united with the Dunkard people at the age of 26 at the Walnut Center church in Marshall county, Ind.

If he had live till the 10th of next February, he would have been in the church a half century. For many years he has worked hard for the building up of the church, and "that the faith once delivered to the saints" might be preached and taught in his country. He was well versed in his Bible, showing himself a "workman that needeth not to be ashamed" on many occasions.

We will miss him in the church, but we know our loss is his gain. He has passed on to glory land, a peaceful and happy rest and to be at home with his God.

HARLEY CLIFTON LORENZ

Harley Clifton, son of George and Elsie Lorenz, was born August 27, 1903. Most of his life was spent in

his home community near Plevna.

At the age of eleven he united with the Dunkard Brethren church, active, faithful and loyal to the principles the church stands for. Above all he had great delight in studying God's word.

His life was a beautiful example of the simple Christian faith that so clearly reflects the Christ.

He was married May 18, 1930, to Lela Clingenpeel of his home community. To this union were born two daughters, Kathleen Louise and Dolores May.

They moved to Anderson, making this their home where he was employed by the Delco-Remy plant, where he worked for 12 years. While there he gained many friends.

Becoming ill, he was compelled to retire from work at the plant.

In April, last, he was admitted to the hospital and remained there until September, then brought to the home of his parents, near Plevna.

He was completely reconciled to the Lord's will, bore his illness with patience and without a murmur.

He spent the last few hours in giving some loving admonition to those about him and bidding them good bye.

On the morning of November 7, 1939, at the age of 36 years, 2 months and 10 days, he closed his eyes to the scenes of earth forever, and the spirit-winged its flight to that celestial realm of the heavenly land, where life is eternal, where sickness nor death never enter.

He leaves to mourn his departure the widow, two daughters, parents, and brother, Leander, and a host of relatives and friends.

His conscientious and unselfish life is left here as a memory to in-

spire us to better living.

His presence will be missed in the home, church and community.

Funeral services were conducted from the Plevna Dunkard Brethren church with Bro. Peter Lorenz in charge, assisted by Bro. Ralph Frantz and Bro. Emanuel Koonos.

Iona Lantz.

ENOS J. REECE

Enos J. Reece was born August 20, 1867, in Whitly county, Indiana, and passed away November 8th at his home in Fairview, Mo.

He was married to Elizabeth Early December 30, 1891, and to this union was born six children, namely: Lloyd Weaver Reece, Pearsons, Kans., Etta Mae Lewis, Chetopa, Kans., Maggie Elma Jackson, Stark City, Mo., Ruth Revary Erisman, Joplin, Mo., Esther Viola Embrey, Stark City, Mo., and Ova Ola Reece, who passed away February 1919, at the age of 10 years.

He was a member of the Dunkard Brethren church and lived a very consistent life till death.

Those left to mourn his departure are his wife, one son and four daughters, nine grandchildren, one great grandchild, one half-brother, George Reece of Fairview, Mo., one half-sister, Mrs. Henry Montgomery of Fairview, Mo., and many other relatives and friends. He will be greatly missed by all, for to know him was to love him.

Funeral services were conducted at the Old Brethren church at Fairview, Mo., by Jim Brooks and Dave Larcher, Thursday, November 9th.

Mrs. E. J. Reece,
Fairview, Mo.

SISTER PERRY H. SINES AND INFANT DAUGHTER

Mary Catherine (Ream) Sines, born in the year of our Lord, July 18, 1902, died November 13, 1939, aged 37 years, 3 months and 16 days.

She was united in marriage to Bro. Perry H. Sines August 18, 1918. She was baptized into the Church of The Brethren at the early age of 10 years. She lived faithful in that church for 16 years, then in 1926 she united with the Dunkard Brethren church in which she remained faithful until death.

She leaves to mourn their loss, her husband and two small sons, Eugene and Delano, ages 4 and 2 years, her father, William R. Ream and one brother, Bert C. Ream, and many other relatives and friends.

Sister Mary was loved and respected by all who knew her, and no one heard her complain of any disappointments or displeasures.

The funeral services were conducted by Elder Jacob A. Miller of Mechanicsburg, Pa., November 15th, at 2 o'clock p. m., at the Swallow Falls, Dunkard Brethren church, with interment in the Taylor Sines cemetery, beside her son, Floyd, who was buried November 12, 1937, having been drowned in the Youghigheny river, along with Carlton Ream, as they were attempting to cross the swollen stream in a boat. Her mother also being buried nearby in July 1938. She will be missed by her companion and two sons, also in this congregation, where our loss is her gain.

Safely, safely gathered home,
Where no storm can ever come;

Safely gathered home to rest,
On the Savior's breast.

We can only have one mother,
Patient, kind and true,
None else can take her place
You never get another when she
has passed away.

Sister Elsie Shaffer, Cor.
R. 1, Oakland, Md.

THE WISE MEN FROM THE EAST

In Juda's land we understand,
When long the years had run;
There came to earth of lowly birth,
The long expected Son.

By God's design a heavenly sign
Was manifest above;
The sages wise saw in the skies
The token of His love.

They followed far the wondrous star,
It led them safely through;
Unto the town of great renown,
And then was lost to view.

They come to seek the Savior meek
Among the earthly kings;
Like some today they miss the way,
The way of heavenly things.

The king and priest with fears increased,

Asked, where's the new born king?
Tell us they say, that we today
May honor to Him bring.

The star led them to Bethlehem—
A city much despised;

Yet not the least prince of the east,
The prophet was appraised.

Rare gifts they bring the infant
king,

Frankincense, myrrh and gold;
They bow the knee when Him they
see,

Their treasures there unfold.

The wise men seem while in a
dream

To hear Jehovah say,
Their thoughts are ill, they seek to
kill,

Return another way.

If we are wise, we will not despise
The teachings of our King;
But nobly strive, till we arrive
Where songs of triumph ring.

Selected, Joanna Lewis.

SILENT NIGHT

Silent night, hallowed night,
On the plains wakes the strains,
Sung by heavenly harpingers bright,
Filled with tidings of boundless
delight;

Christ the Savior is born,
Christ the Saviour is born.

Silent night, hallowed night,
Earth awakes, silence breaks,
High your chorus of melody raise
Sing to heaven in anthems of
praise;

Peace forever shall reign,
Peace forever shall reign.

Silent night, hallowed night
Land and deep silence sleep,
Brightly glitters bright Bethlehem
star;

Beckoning Israel's eye from afar,
Where the Savior is born,
Where the Savior is born.

J. P. Robbins.

THE BABE OF BETHLEHEM

One night as shepherds watched
their flocks

Beneath the starry skies,
A host of angels did appear,
To which they turned their eyes;

And did proclaim in accents clear,
 "To you is born a King;
 Good will to men and peace on
 earth,"

In sweetest strains did ring.

"He's lying in a manger
 In yonder Bethlehem:
 That eastern star that shines so
 bright

Will guide you safe to him."
 Soon they obeyed the angel's word,
 And started on their way,
 To find their King, that little babe,
 Which in a manger lay.

O yes! the angel's words were true,
 For when they reached the place,
 They found the little baby, Christ,
 With His mother face to face.
 An humble birth place, was it not,
 For our blessed Savior, King,
 Who came to call poor wandering
 souls,

And free salvation bring?

That child became a noble man,
 So brave, so bold and true;
 That nothing was impossible
 For that great man to do;
 He turned the water into wine,
 And thousands of the hungry fed
 On just a few small fishes
 And loaves of barley bread.

Selected, Winona Lewis.

NINE CHRISTMAS COMMANDMENTS

"Nine Christmas Commandments," modern in their thought, appropriate at this time and useful to everyone. They are as follows:

I. Thou shalt not leave

"Christ" out of Christmas, making it "Xmas" for this is the sign that thou art lazy minded and spiritually listless. To most minds "X" stands not for Christ, but for the algebraic unknown.

II. Thou shalt not value thy gifts by their cost, for verily many shall signify love, that is more blessed and beautiful than silver and gold.

III. Thou shalt give thyself with thy gifts. Thy love, thy personality, and thy service shall increase the value of thy gift an hundred fold, and he that receiveth it shall treasure it forever.

IV. Thou shalt not let Santa Claus take the place of Christ. In many home Santa Claus supercedes the Christ Child and Christmas becomes a fairy tale rather than a sublime reality in the spiritual realm.

V. Thou shalt not burden thy servant. The shop girl, the mail carrier and the merchant should have thy consideration.

VI. Thou shalt not neglect thy church. Its Christmas services are planned to help spiritualize the Christmas season for thee, thy child and thy household.

VII. Thou shalt not neglect the needy. Let thy bountiful blessings be shared with the many who will go hungry, and shiver with cold, unless thou art generous in their time of want.

VIII. Thou shalt be as a little child. Christmas is the day of the Christ Child; not until thou hast become in spirit even as a little child, art thou ready to enter into the kingdom of heaven.

IX. Thou shalt prepare thy soul for Christmas. For verily most of us spend much time and money getting gifts ready, but few seconds in preparing our souls.

WHY I BELONG TO THE DUNKARD BRETHREN CHURCH .

Part I

The first reason I shall give, as to why I belong to this church is, I believe it to be in identity, in faith and practice with the church Jesus Christ said "I will build."

"And I say also unto thee, that thou art Peter, and

upon this Rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16: 18-19.)

We believe that this church which Jesus said "I will build," which he said belonged to him is the same institution as the kingdom of God which he preached, while he was here in the world, when he entered his personal ministry.

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1:14-15.)

This kingdom or church is the same church, to which belonged the keys that He Christ gave to Peter.

This church which the Master said, "I will build," "upon this rock" is built upon the solid rock, the foundation, upon himself.

The second reason we shall give, why we belong to the Dunkard church is that we believe it to be in identity with the church which the Apostle Paul said is "built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone: In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit. (Eph. 2:20-22.)

At this point we might ask, what is a church? Now there are a number of definitions, which we want to give for a church.

First, we think of a church as a building, as a material building, an house or place of worship, and also a spiritual building such as mentioned in the above text that "groweth unto an holy temple in the Lord."

It is a place of worship, called courts by David. "Blessed is the man whom thou choosest and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even thy holy temple." (Psa. 65:4.)

Next the church is an organization. A called out assembly, the collective body of Christians, a body of people who meet with the Lord in spiritual worship.

And we are taught in the word that we are not to "forsake the assembling of ourselves together, as the manner of some is."

Other names for church, in the old Bible times are sanctuary, tabernacle and temple. Jesus called the temple his Father's house. "And said unto them that sold doves, take these things hence; make not my Father's house an house of merchandise." (Jno. 2:16.)

The third reason why we belong to this church is, we believe in the church as a spiritual building, a system of doctrine. We believe in the church as a spiritual temple, a believing faith, for the salvation of our souls, the only way to see God or come to God. "For without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

The Dunkard Brethren church believe that for one to receive final salvation

and come to God one must believe on Jesus Christ as the Saviour of the one being saved or the one who has faith. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." (John 3:16.)

And to them that refuse to believe in him they stand condemned, before God. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (No. 3:18.)

I belong to the Dunkard church because they believe it necessary to believe in Jesus and have faith in him.

Jesus said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Condemned.) (Mark 16:15-16.)

We must believe on Christ, must have faith in him, as the builder of the spiritual temple. He is the one to build the church, the spiritual temple. He is the supreme law, He has author-

ity. Our text says, "Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

Again, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified both Lord and Christ." (Acts. 2:36.)

Christ built the church, He said, "I will build" (text above). It is in Him and through him that we are saved.

The Apostle Peter, while preaching to the people who came to see a lame man healed, in the temple, in the presence of John preached saying, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:11-12.)

This my dear friends is a very good reason why I would want to belong to the church that Jesus built. Because there is salvation in it and in none other.

And as we have above

stated we believe the Dunkard church is the same in faith and practice with the church Christ said "I will build." Christ was pointed out by the prophets as the one who was to build the spiritual temple of the Lord.

(Zech. 6:12-13.) "And speak unto him, saying, thus speaketh the Lord of hosts saying, Behold the man whose name is the branch; and he shall grow up out of his place, and he shall build the temple of the Lord: and he shall bear the glory, and shall sit and rule upon his throne and he shall be a priest upon his throne: and the council of peace shall be between them both."

Christ is the builder of his church and he is to bear the glory of the same and Paul says he was counted worthy of that building. "For this man was counted worthy of more glory than Moses, inas much as he who hath builded the house hath more honour than the house." (Heb. 3:3.)

These texts shew us that the church of Christ is an organism of God, or a spiritual building, a spiritual temple, a system of faith, which constitutes belief on

God's Son. They also teach us who is the builder, and also that it is God's house, God's temple.

Jacobs' meeting with God, in spiritual worship he called the house of God.

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place: and I knew it not. And he was afraid, and said, How dreadful is this place: this is none other but the house of God, and this is the gate of heaven." (Gen. 28:22-23.) Again he said, "And this stone, which I have set for a pillar shall be God's house."

So we see that the church or God's house is a place where we meet with God in spiritual worship, it is a spiritual building, the subjects or material in that building are all of one mind and one spirit. Now the apostle, Paul, called the house of God the church. "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God which is the church of the living God." (I Tim. 3:15.)

Another reason why I belong to the Dunkard Brethren church is because they believe in confession, before

the world. When one makes application to become a member of this church, they are required, after shewing penitence for their sins and a willingness to repent from the same, while engaged in the ordinance or in the act of Christian baptism, to make the following confession, before witnesses.

The applicant, while on their knees, in the water are asked the following questions:

Dost thou believe that Jesus Christ is the Son of God and that he brought from heaven to earth a saving gospel? Dost thou covenant with God, in Christ Jesus to live faithful, until death? Art thou willing to renounce the devil, and all the sinful pleasures and practices of this world? The applicant is required to answer the above questions with an affirmative answer, the words, I Do, hence the one baptized makes then and there a public confession, before the world that he believes on the Lord Jesus Christ.

Paul said in writing to the Roman brethren, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart

that God hath raised him from the dead thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10: 9-10.)

Another reason why I belong to church is because the church, if built upon Jesus Christ, the solid Rock, obedient to all His commands and all His teachings is designed to make men free from their sins. Jesus said to "Those Jews which believed on Him if ye continue in my word then are ye my disciples indeed and ye shall know the truth and the truth shall make you free."

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and of death. (Rom. 8:2.)

Great Bend, Kans.

(To be continued.) *W.M.
Root.*

PARENTS BEWARE

Some time ago a gentleman said to me, "My daughter has started to go to church. I can't account for it for my wife and I never go; so I have asked her why she likes to go." Said I: "What did she say?"

The reply I received was as follows: "Well they have some good times there: parties, clubs, outings, dances, etc. Young people want some amusement and so she may as well get it in the church as anywhere else. She also sings in the choir. But as far as the religious side of it is concerned she does not know the first thing."

Here is an announcement of a meeting of one of these "clubs" with the church:

Order of Rainbow Will Observe "Master Masons, Eastern Star Night"

Details of this meeting follow in the announcement.

Here then is a "club" affiliated with the "church" and linked directly with the Masonic lodge and the Eastern Star. The fact that the club is connected with a church organization gives it a religious tint. How subtle are the ways of the evil one who "often appears as an angel of light." Parents think: my daughter is safe. She attends a meeting in the church tonight but they know not that this daughter is being introduced to the Eastern Star. At such meetings as announced these

"daughters" meet the DeMolay boys, Junior Masons. And before you are aware of it, your daughter will be married to a Mason and her home be Christian only in name. Another innovation in "church life" is The Scout Program in Protestant Churches.

There is much in Scout work that is commendable, that makes for clean and honest living. That is the "coating" of the poisonous pill. The poison is the "Scout Oath" and its so-called "platform" which makes for a Deistic and Unitarian philosophy of life, robbing these youngsters of the heart of true Christianity: The Christ.

When we write this, we know whereof we speak. The writer was an assistant scoutmaster at one time. He left because he saw in it a stepping-stone for membership in the lodge. It is here the boy obtains the thought of fraternalism, which, we admit, would in itself be a fine thing. But there is more: he takes an oath appearing quite innocent at its face value, a peculiar type of handshake and salute for identification. And although as yet not secret, will

be an inductment into the DeMolay Fraternity, which in turn leads into the Masonic fraternity by which the latter is sponsored.

My own denomination in its catalogue of Religious Instruction names the Boy Scout Work. Where our school favors such instruction they are consciously or unconsciously preparing the way for all Modernistic teachings and practices.

Masonry advocates a Christless training in schools supported by the state, thus opposing all private and truly Christian education, robbing the parents of the right and privilege and duty of training their children in the fear of the Lord. This they do with our schools. And in order to make their work complete, of destroying the Christian Religion and substituting a universal religion in which all men can agree, they enter our churches by means of these various organizations and clubs. Parents beware!

As Christians we must insist on our rights to train our own children and train them according to the word of God. Our children are an heritage of the Lord and not the wards of the state.

We believe in all that makes for good citizenship. We want to promote good morals but we are convinced that all true morality has its roots, its basis, its foundation, in true religious principles. And we claim that there is but one religion which can claim the name "true religion." This is not a universal religion in which all men can agree, thought out by men, but is the Only Revealed Religion, revealed by God.

For this reason we may not allow a watering down of our religious teachings or training. We have the home and the church, two institutions instituted by God Himself; there is no room in our curriculum for any third organization and its activities, which is entirely out of harmony with these Christian principles as revealed in the Word of God of which the word became flesh, God incarnate, is the very heart and center.

Let us oppose with all our might and main all cunning endeavors of Satan to destroy the spiritual life of our sons and daughters, the citizens and the church of tomorrow!

—Christian Cynosure.

IMPULSIVE LOYALTY

Vernie Diehl

Then said Jesus unto Peter, "Put up thy sword into the sheath." (John 18:11.) Just like Peter, so impulsive loyal he caused trouble. Peter was so loyal he was going to follow Christ all of the way and made the start, all of a sudden he became ashamed, for a little while that he was a follower of Christ and denied him three times—it just took a look from the Lord to turn him back.

How like us we often get very enthusiastic, then follow just too far away, we do not feel his presence, cannot see his look, let some unwise, unfair word pass, or some action we cannot recall and thus hinder the cause. We become so impulsive we forget to ask for guidance from the right source—we fail to "come boldly unto the throne of grace, to obtain mercy, and find grace to help in time of need."

Some of us like Peter, are so impulsive we would attempt walking on the water, we are just lined up willing to do most anything. All

at once something looms up, some suggestion, criticism, advice or warning we are going too far, then our faith wavers. We are trusting in self rather than our great helper. Down, down we go sometimes never looking up for help, often do not consider making a fresh start.

If our enthusiasm wanes, we should be thankful, if there is someone to encourage us to a fresh start.

Let us be watchful and and see if we can help the impulsive to a fresh start in case they waver and fall.

Nokesville, Va.

SENTENCE SERMONS

A man must believe in himself before others will accept him as a guide.

The fine art of living is to draw from each person his best.

How soon the millenium would come if the good things people intend to do tomorrow were only done today.

God has linked happiness with duty, health with toil, and spiritual power with willing service.

God often digs the well of joy with the spade of sorrow.

A dead fish floats down stream—a live one goes up.

We get perfect character, as we do muscle, through doing things: It is the muscle of the soul.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 7—James 1:1-27.
 Jan. 14—James 2:1-26.
 Jan. 21—James 3:1-18.
 Jan. 28—James 4:1-17.
 Feb. 4—James 5:1-20.
 Feb. 11—I Peter 1:1-25.
 Feb. 18—I Peter 2:1-25.
 Feb. 25—I Peter 3:1-22.
 Mar. 3—I Peter 4:1-19.
 Mar. 10—I Peter 5:1-14.
 Mar. 17—II Peter 1:1-21.
 Mar. 24—II Peter 2:1-22.
 Mar. 31—II Peter 3:1-18.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 7—God Created All Things. Gen. 1:1-31.
 Jan. 14—The Garden of Eden. Gen. 2:8-17.
 Jan. 21—Adam and Eve Sin. Gen. 3:1-15.
 Jan. 28—Cain Kills His Brother. Gen. 4:1-15.
 Feb. 4—Noah and the Ark. Gen. 6:9-22.
 Feb. 11—Wicked People Destroyed

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by the Flood. Gen. 7:11-24.

- Feb. 18—Abram Called to Leave His Home. Gen. 12:1-9.
 Feb. 25—Abram and Lot Part Peaceably. Gen. 13:1-13.
 Mar. 3—Abraham Entertains Angels. Gen. 18:1-8.
 Mar. 10—Abraham Prays for Sodom. Gen. 18:17-33.
 Mar. 17—How Ishmael Was Saved in the Wilderness. Gen. 21:9-20.
 Mar. 24—Abraham Offers Isaac. Gen. 22:1-19.
 Mar. 31—Review—Characters of the Quarter.





